THE

BRITISH CRITIC,

For MAY, 1800.

Καί τ' ἐργαζόμενος, πολὺ φίλτερος ἀθανάτοισιν
Εσσεται ἠδὲ βροτοῖς· μάλα γὰρ συνίεσιν ἀεργούς. HESIOD.

Be prompt, be active, heav'n and earth unite
The vows of ſluggard Indolence to ſlight,
But ſtudious toil they honour and requite.

ART. I. *The Hiſtory of the Helvetic Confederacy, in Two Volumes. By Jſ. Planta, Eſq. Sec. R. S. and Principal Librarian of the Britiſh Muſeum.* 4to. 935 pp. 2l. 2s. Stockdale. 1800.

TO have ſeen the freeſt and moſt independent aſſociation of ſmall ſtates that the world ever beheld, diſſolved by fraud, treachery, and open violence, under the falſe and inſulting pretence of giving liberty to its members, is a ſubject of regret peculiar to the preſent age; and the mournful intereſt thus excited, naturally rouſes curioſity to learn the hiſtory of theſe unfortunate men, to know their inſtitutions, to trace their progreſs, and appreciate their character. For purſuing this enquiry, our native language offered hitherto no advantages. There is no chapter appropriated to Swiſſerland* in the modern Univerſal

* Mr. Planta thinks it right to diſtinguiſh the *Swiſs*, or *Swiſſers*, the inhabitants of the country at large, from thoſe of the Canton of *Schwitz*, by omitting the *t*. The general name is conſequently *Swiſſerland*, not *Switzerland*, as uſually written. The diſtinction is judicious. See his own note, inſerted here, in p. 463.

Hiſtory; and the information incidentally given, in the hiſtories of the contiguous countries, is ſuperficial and imperfect. Temple Stanyan's "Account," publiſhed in 1714, is rather a political and topographical deſcription than a hiſtory; and Mr. Coxe's more accurate and ſatisfactory view of the various conſtitutions of the Cantons, is neither ſuited nor intended for the general purpoſes of hiſtorical information. Mr. Planta, connected by birth with the ſcenes of the tranſactions, and well prepared by an ample collection of German and other continental works on the ſubject, a man alſo of approved talents, and very general and correct knowledge*, was the perſon of all others whom a rational conſideration would naturally have pointed out as the fitteſt to ſupply the deficiency.

The taſk which might thus have been recommended to him, Mr. P. has voluntarily undertaken, and has executed, in our opinion, with great ability and judgment. For the foundation of his Hiſtory, he has taken that of the celebrated Muller, entitled "the Hiſtory of the Swiſs Confederacy†," in three volumes, octavo; a work, which it was his firſt intention to tranſlate, but which, on further conſideration, appeared too minute and exact for any readers except thoſe immediately intereſted in the ſubject, the deſcendants of the perſons, and the inhabitants of the places deſcribed, for whoſe uſe and ſatisfaction it was compiled. On this work, the firſt volume of Mr. Planta's Hiſtory is formed, concluding with the year 1447, which is only four years beyond the termination of Muller's narrative. That author, deeply engaged in diplomatic buſineſs, in the department of foreign affairs at Vienna, has never been able to find leiſure for continuing his Hiſtory beyond the year 1443; and, when preſſed to do ſo of late, has added, with the natural feeling of a patriot, "nor can I, at the preſent criſis, direct my thoughts, without the moſt poignant grief, towards a ſubject which muſt neceſſarily remind me of the ſubverſion of the happineſs, the freedom, and the glory of my country."

In his ſecond volume it was neceſſary, therefore, for Mr. Planta to depend on other authorities, of which the principal is Lauffer's "Exact and Circumſtantial Relation of Helvetic Hiſtory," in eighteen volumes, octavo, beſides ſeveral ſupplemental volumes. Additional aids have been obtained from Meiſter's "Principal Scenes of Helvetic Hiſtory‡"; from Meiner's

* His learned diſſertation on the *Romanſh* language, ſpoken in ſome of the valleys of the Griſon (his own) country, publiſhed in the Philoſ. Tranſ. v. lxvi, is perhaps leſs generally known than it deſerves.

† *Die Geſchichte Schweizeriſcher Eidgenoſſenſchafft*, publiſhed at Leipſic in 1786, 88, and 95.

‡ *Hauptſzenen der Helvetiſchen Geſchichte.* Zuric, 1784, 2 volls, 8vo.

" Letters on Swiſſerland" ; and other works. The enormous Dictionary of Swiſſerland, by *Leu* (in twenty-ſix volumes, quarto) as well as the more judicious and compreſſed " Dictionaire de Suiſſe", the materials for which were ſupplied by Tſcharner and Haller, has been duly conſulted by this author: nor is our countryman, Coxe, without his ſhare of acknowledgment for the aſſiſtance afforded, not only by his publication on Swiſſerland, but alſo by the uſe of his library. The narrative of the laſt fatal revolution has been drawn, with great judgment, chiefly from the public documents acknowledged to be authentic by the French themſelves, with the aid of Poſſelt's European Annals, and the narrative publiſhed by Meiſter abovementioned, who is, or was, a Profeſſor at Zuric.

Such is the general ſtatement of the materials from which this work has been principally taken ; a more exact and particular account of which, may be found in the author's candid and ſenſible Preface. The latter part of that introductory addreſs, is occupied in repelling two charges ſometimes brought againſt the Swiſs: that of a defect in genius, which ſome writers have very idly ſuggeſted to be incident to mountainous regions ; and that of venality. That the Swiſs have been ready to hire themſelves as ſoldiers to any power who wiſhed to employ them, cannot however be denied ; the utmoſt their advocate can ſay for them in this reſpect is, that they have been always faithful to thoſe engagements, and have always preſerved their attachment to their country, as paramount to any other ſervice. The proof of their talents lies more within reach, and is well eſtabliſhed by Mr. Planta, in the following brief but ſatisfactory defence.

" Enough will be found in the following pages to convince the unprejudiced reader, that during the dark ages of ignorance and barbarity, no where has the glimmering of intellectual light been leſs obſcured than in the remote valleys of Swiſſerland ; and that no nation has yielded ſo little to the groſs ſuperſtition, which at one period had, in moſt other parts, almoſt obliterated the mental faculties of man. Hence we find, that when the torch of reaſon began to blaze at the time of the Reformation, no country was ſo early as that in vindicating the cauſe of truth, and reviving the cultivation of ſolid learning.

" Without detaining the reader with a catalogue of the diſtinguiſhed writers who have graced the literary annals of Swiſſerland, during the middle and later ages, I ſhall briefly indicate the names of the moſt eminent luminaries who have, in our century, done honour to their country ; moſt of whom are ſufficiently known to preclude the neceſſity of my deſcanting on their ſeveral merits. Who in fact has not heard of the profound mathematicians, the Eulers, the Bernouillis and Lambert ? who that has at all attended to German literature (and German literature is now well worth attending to) but knows how to prize

the merits of the venerable Bodmer, the reſtorer of pure taſte in our days; the univerſal and pervading genius of Haller; the profound and no leſs elegant Iſelin, Sulzer, and Zimmerman; the pathetic bard who ſung the death of Abel; and the ſublime imagery of the epic poem on the Alps. As philoſophers, moſt of the names already mentioned will rank high in the liſt of their fellow labourers; nor ſurely will thoſe of Bonnet, Sauſſure, and John Geſner, be omitted. As an hiſtorian, I muſt once more mention the name of Muller. As painters, the terrific Fueſslin*, and the more correct and elegant Angelica Kauffman, have at leaſt equal claims to reputation with any of their contemporaries: and as a ſculptor, Hydlinger had no rival. I ſhall cloſe this ſlight ſketch with the memorable facts, that of the eight members of the French Academy of Sciences, who were ſelected among the men of the higheſt repuration in the republic of letters, three were, at two different periods, natives of Swiſſerland†: and that not long ago, among the twenty-three members of the Academy of Berlin, into which admiſſion was obtained, not by intrigue or courtly favour, but by the keen diſcernment of the great Frederick, eight were of the ſame nation‡. Much more might be added in ſupport of the literary fame of this plain and unaſſuming people; but this I truſt will be ſufficient to vindicate them from the raſh imputation of national imbecility. It will now be incumbent on the ſhrewd obſerver, who has called forth this animadverſion, to juſtify his remark by producing a proportionate number of names of equal eminence, that have, within the ſame period, adorned the mouths of the Rhine or Danube." Vol. i, p. xxii.

The author has divided his Hiſtory into two Books; the firſt exteuding to the complete eſtabliſhment of the confederacy in 1412, the other deſcribing its progreſs, decline, and, alas! its diſſolution. This natural and ſenſible diviſion of the ſubject matter, does not exactly fall in with that of the volumes; but of this no judicious reader will complain. The firſt book concludes at p. 364 of vol. i, and conſiſts of eleven chapters. The ſecond book contains only ten chapters, the two firſt of which conclude the firſt volume. Mr. Pl. like his authority, Muller,

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* Who here has called himſelf Fuſeli. A man of genius certainly, but very defective in taſte and feeling of nature. *Rev.*

" † L. Euler, D. Bernouilli, and Haller. They were ſucceeded by A. Euler, J. Bernouilli, and Bonnet. Voltaire, who was ever ready to throw out his ſarcaſms againſt this modeſt and unaffected people, frequently declaring 'that he knew no animal ſo like man as a Swiſs,' was ſtruck dumb when he was reminded of this circumſtance.

" ‡ L. Euler, D. Bernouilli, Merian, Cat, Lambert, Begelin, Sulzer, and Wegelin. To each of theſe liſts might be added the celebrated name of la Grange, who, though born at Turin, is of a family of Savoy; and ought hence manifeſtly to be claſſed among the Alpine Abderites."

begins

begins with the very origin of the Helvetic nations, and, tracing them through the periods of the Franks, Oſtrogoths, and Burgundians, marks with exactneſs the origin of the Swiſs, properly ſo called, and their diviſion into Cantons. From this part, with which the chief intereſt of the work to modern readers will commence, we ſhall take a ſmall ſpecimen.

"While the Dukes of Zæringen were, under the ſupremacy of the empire, exerting their authority over the faireſt part of Helvetia, and many powerful counts and prelates were ſtruggling with the riſing cities for pre-eminence and local franchiſes, there exiſted in the midſt of them a race ſo little known, ſo unobſerved, that the Abbot of Einſidlen, when he obtained grants in the parts it occupied, found it practicable to conceal its very name from the Emperor; thus precluding an accurate demarcation of the boundaries, and the limitation of future claims. This ſmall tribe was no ſooner noticed, but it immediately diſplayed all the firmneſs and energy, joined with temper and moderation, it has ſince manifeſted on numberleſs occaſions. Amidſt gay meadows, at the foot of a lofty mountain*, and not far from the banks of the lake of Lucern, ſtood its capital burgh Schwitz†, from which all Helvetia has ſince derived its name and independence. The ſides of the ſurrounding mountains are variegated with gay verdure, and the duſky hue of pine foreſts: ſeveral of their ſummits are bare rocks. This alternate mixture of dreary waſte, of fertile lawns, of ſcat ered dwellings, and peaceful flocks and ſhepherds wandering on the downy turf; the variety of glowing tints diſplayed by the ſunbeams on the maſſy rocks, the ſplendor of the lake, the pureneſs of the air; the conſciouſneſs of ſecurity, derived, not from artificial fences, but from the perpetual bulwarks of inſurmountable precipices; the eaſe and freedom of a paſtoral life; all tended to inſpire this people with a contented cheerfulneſs, and dauntleſs intrepidity, to which they owed the ardent love of independence, which to our days has eminently diſtinguiſhed them even from their free-minded neighbours and confederates. Never, unleſs when miſled by artful demagogues, have they deviated from their primitive maxims of juſtice, candour, and inflexible integrity.

"Concerning their origin, the following is the oral tradition which has been handed down through many generations, and ſtill obtains among them. 'An ancient kingdom in the north, either in Frieſland or Scandinavia, was once viſited by a famine: the people aſſembled,

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"* The Haken. † *Suites*, occurs in the ancient records. It will be a uſeful orthographical diſtinction to write *Schwitz* and *Schwitzers*, when this particular town, canton, or people are meant; and to appropriate *Swiſs* and *Swiſſerland* to the nation and country at large. Faſtidious critics would, no doubt, reprobate as a quaintneſs the ſoftening the former appellations into *Switz* and *Switzers*; but *Switzerland* is manifeſtly a ſpurious derivation."

and

and the majority decreed that every tenth man, with his family, ſhould evacuate the country. Lots were caſt; and thoſe on whom they fell quitted their native ſeats, amidſt the cries and lamentations of their friends and kinſmen: the mothers, in deep diſmay, led out their helpleſs infants. In three bands, under three leaders, came forth ſix thouſand hardy gigantic men, with their wives, children, and moſt valuable effects. They ſwore never to forſake each other; and prayed to God to grant them a land like that of their forefathers, where they might graze their cattle, without fear of moleſtation or oppreſſive power. God brought them to a vale in the Alps, where they built Schwitz. The people increaſed in number. They ſpared no labour in clearing away the woods; but when the vale could no longer contain them, ſome went over to the black mountain*, and ſome to the white lands†.' If theſe traditional ſongs be compared with what we learn from more creditable hiſtorians‡, it appears well-atteſted, that this original race gradually ſpread itſelf all over the high mountainous tract between Schwitz and Gruyeres. The date and circumſtances of this migration are not known: people like theſe, paid little attention to the lapſe of times§; and the traditional accounts of famines in the north are frequent, and common to various countries: nor can the names and incidents related in theſe ſongs, ſince the ancient language of the Swiſs has been gradually diſuſed, afford any clue to the induſtrious antiquary.

" The earlieſt of theſe ſongs boaſt of an abſolute independence; and it is atteſted by records, that this people voluntarily applied for, and readily obtained the protection of the Emperor‖. This ſingular diſtinction was peculiar to the Swiſs, and by no means extended to the inhabitants of the neighbouring valleys." P. 83.

As the famous hiſtory of William Tell has been variouſly related by prior authors, we ſhould certainly diſappoint our readers if we did not lay it before them in the more correct narrative of the preſent work. It can hardly be neceſſary to premiſe, that the incroachments of Albert of Auſtria, and the tyrannical conduct of his bailiffs, particularly Geſler, cauſed the firſt fermentation in the minds of the high-ſpirited mountaineers of Swiſſerland. This was in the year 1307.

" In the night preceding the eleventh of November, came Furſt, Melchthal, and Stauffacher, with each ten aſſociates, men of approved worth, and who had freely declared their abhorrence of the unwarranted oppreſſions of the bailiffs. Theſe three and thirty undaunted

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" * Mount Brunig in Underwalden.

" † Oberhaſli among the glaciers, between St. Gothard and the lake of Thun.

" ‡ Paul Warnefrid, Etterlin, Bertin, &c.

" § Events are frequently blended together in old traditions, though thouſands of years may have intervened.

" ‖ *Sponte noſtrum et imperii dominium elegiſtis*, ſays the Emperor Frederick the Second, in a charter of the year 1240."

patriots,

patriots*; deeply impreſſed with the ſenſe of their hereditary freedom, and firmly united by the dangers that threatened their country, being thus met in the field Rutli, ſuffered neither the vindictive wrath, nor the whole formidable power of the houſe of Hapſburg to divert them from their purpoſe, but with one heart and mind reſolved—'that in this great enterprize none of them would be guided by his private opinion: that none would forſake his friends; but that they would all jointly live and die in the defence of the common cauſe: that each would, in his own vicinity, promote the object they had in view, truſting that the whole nation would one day have cauſe to bleſs this friendly union: that the Count of Hapſburg ſhould be deprived of none of his lands, vaſſals, or prerogatives; and that his bailiffs, their officers and attendants, ſhould not loſe one drop of blood: but that the freedom they had inherited from their forefathers they were determined to aſſert, and to hand down to their poſterity, untainted and undiminiſhed.' Thus fixt in their reſolve, while, with tranquil countenances and honeſt hands, each beheld and claſped his friend; while at this ſolemn hour they were wrapt in the contemplation that on their ſucceſs depended the fate of their whole progeny; Werner, Walter, and Arnold, held up their hands to heaven, and in the name of the Almighty, who has created man to an inalienable degree of freedom, ſwore, jointly and ſtrenuouſly, to defend that freedom. The thirty heard the oath with awe, and with uplifted hands, atteſted the ſame God and all his ſaints, that they were firmly bent on offering up their lives for the defence of their injured liberty. They then calmly agreed on their future proceedings; but for the preſent, each returned to his hamlet, obſerved profound ſecrecy, and tended his cattle.

"Meanwhile the progreſs of wanton oppreſſion put a period to the life and cruelties of the Bailiff Herman Geſler. Prompted either by reſtleſs ſuſpicion, or by ſome intimation of a meditated inſurrection, he reſolved to mark thoſe who bore his yoke with moſt reluctance, and had recourſe to an expedient which, perhaps, had been practiſed by the anceſtors of this people before they left their northern ſeats†. He raiſed a hat on a pole at Uri, to which he commanded all paſſengers to pay obeiſance. William Tell of Burglen, in the valley of Uri, ſon-in-law to Walter Furſt, a man in the full vigour of life, of an undaunted ſpirit, and one of the ſworn friends of liberty, ſcorned to pay the reſpect Geſler had ordained to this ſymbol of his uſurped authority. An unguarded declaration of his contempt for this badge of ſervitude,

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"* The word Patriot, when this was written (Anno 1798) had incurred an odium, becauſe it had been miſapplied. The day, it is to be hoped, will yet return, when a true friend of his country may reſume that name without a bluſh.

"† Graſſer, a Swiſs writer, has pointed out ſome reſemblance between various incidents in Tell's hiſtory, and thoſe of Tocco a Scandinavian, whoſe feats are recorded by Saxo. The popular tale of the apple, which Tell was ordered to ſhoot at on the head of his infant ſon, is wholly omitted by Muller."

induced

induced the bailiff to ſeize his perſon; and thinking it unſafe, on account of the many friends and relations he had in his native valley, to detain him there, he reſolved (contrary to the privilege of the people, which forbad their being ſent to foreign priſons) to convey him acroſs the lake. They had not navigated far beyond the Rutli, when on a ſudden a boiſterous ſouth wind burſt forth from the inlets of St. Gothard, and raiſed the waves on the lake to a tremendous height. The bailiff, juſtly alarmed at his own danger, ordered Tell, whom he knew to be an expert boatman, to be freed from his fetters, and intruſted with the helm. They rowed in anxious ſuſpenſe under the towering precipices on the right of the lake, till having approached the Axelberg, Tell ſteered cloſe to a projecting cliff, ſprung on ſhore, and leaving the boat to contend with the rocks and raging billows, climbed up the ſteep, and fled to Schwitz. The bailiff likewiſe eſcaped the ſtorm, and landed at Kuſnacht near the lower extremity of the lake; but Tell, aware of his own danger while ſuch a foe ſurvived, met him in a hollow road, and ſhot him with an arrow. Such was the end of Herman Geſler. He fell before the appointed hour for the deliverance of the country, without any co-operation on the part of the indignant people, but merely by the provoked reſentment of a free, high-minded individual. The deed, it is true, cannot be juſtified on legal principles; and Tell has more than once been branded with the opprobrious appellation of conſpirator and aſſaſſin: but it was a deed ſimilar to many which have been highly extolled in hiſtory: nor is it at all expedient, or neceſſary, towards a well regulated government, that oppreſſion ſhould have no limits, and that tyrants ſhould have nothing to fear. This deed of William Tell cheered the hopes, and animated the courage of the ſworn aſſociates; but many feared leſt the anticipation might rouſe the vigilance, and call forth all the efforts and precautions of the ſurviving bailiff. They, however, continued carefully to conceal their project: and thus ended the year one thouſand three hundred and ſeven*.

" One of the confederates, a youth of Underwalden, who was paying his addreſſes to a maid ſervant in the caſtle of Roſsberg, was frequently admitted to nightly viſits in her chamber†. One of theſe viſits he

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" * The name of Tell, except at a meeting of the community of Uri, in 1339, when an aid was voted for Berne, occurs no more, in the hiſtory of this country. He appears to have returned to his houſe at Burglen, upon the ſite of which a chapel has ſince been erected, as well as on the ſpot where he leaped on ſhore. He is ſaid to have been drowned in 1354, in an inundation: two ſons of his are mentioned, William and Walter. His male iſſue became extinct in 1684, and the female not before 1720. No honours, or rewards whatever, were conferred on him or his progeny; nor indeed on any of thoſe who, on this occaſion, freed their country. All their deſcendants lived in obſcurity; ſome are even ſaid to have died in hoſpitals. Such diſintereſtedneſs did their anceſtors combine with ſo much heroiſm!

" † Theſe viſits were then, and have long after continued to be cuſtomary, when a youth ſeriouſly intended to marry a young woman; and

he paid at the firſt hour of the year thirteen hundred and eight, when he aſcended by a rope to one of the windows of the caſtle. No ſooner had he been introduced, than twenty of his companions, who lay concealed in the moat, were likewiſe drawn up, and entered at the ſame window. Theſe immediately ſecured the keeper, his four ſoldiers, and all his attendants; took poſſeſſion of the gate, and obſerved ſtrict ſilence. Soon after daybreak, twenty other men of Underwalden came to Sarnen with their uſual new-year's gift to the bailiff, which, on this occaſion, conſiſted of a large number of calves, goats, and lambs, and abundance of poultry and game. Landenberg, whom they met on his way to church, commended their liberality; and ordered them to convey the preſents to his caſtle. Being arrived at the gate, one of them blew a horn, and each drew out a pointed weapon, and fixed it on his ſtaff. Thirty more of the confederates haſtened from a neighbouring wood; and theſe jointly took poſſeſſion of the caſtle, and ſecured all thoſe they found within its walls. The appointed ſignal being now given, and inſtantly repeated from alp to alp, the whole country of Underwalden roſe in arms. The men of Uri ſeized on Geſler's opprobrious tower; and the Schwitzers, led by Stauffacher, flew to the lake Lowerz, and poſſeſſed themſelves of the caſtle of Schwanau. So punctual and expeditious were all theſe movements, that the meſſengers who reciprocally conveyed the tidings of the ſucceſſes, met near the middle of the lake. Landenberg, aware of his danger, endeavoured to eſcape acroſs the fields between Sarnen and Alpenach, but was overtaken and ſeized. He and all the keepers, officers, and ſoldiers found in the caſtles, were conducted to the frontiers; where, after they had taken a ſolemn oath never to return within the confines of the three cantons, they were diſmiſſed without the leaſt hurt or moleſtation. The blind father of Melchthal, on this memorable day once more bleſſed his exiſtence: the chaſte wife at Alzelen exulted in the ſafe return of her gallant huſband: Walter Furſt publicly extolled the courage of his ſon-in law; and the wife of Stauffacher received with joyful feſtivity, in her houſe at Steinen, all the brave and truſty friends who had accompanied her huſband to the Rutli and the lake Lowerz. The conſciouſneſs of returning liberty exhilarated every mind; and yet, amidſt all the tumult and confuſion that ever attends popular commotions, all the exultation that unavoidably ſucceeds the happy iſſue of ſo hazardous an enterprize, it is well atteſted that, in this inſtance, not one drop of blood was ſhed, and no proprietor whatever had to lament the loſs of either a claim, a privilege, or a ſingle inch of land. Landenberg repaired to King Albert; and the Swiſs met on the next ſucceeding Sunday, and once more confirmed by oath their ancient, and (as they have ever fondly named it) their perpetual league." P. 153.

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and never implied the leaſt ſuſpicion of immorality. A practiſe not unlike this in North America, and deemed as innocent, has long been the ſubject of mirth and wonder among more refined but leſs continent nations."

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As it is impoſſible for us to do juſtice to this extenſive work in a ſingle article, we ſhall reſerve our further remarks to a future opportunity.

(To be concluded in our next.)

ART. II. *Prize Eſſays, and Tranſactions, of the Highland Society of Scotland; to which is prefixed, an Account of the Inſtitution and principal Proceedings of the Society, by Henry Mackenzie, Eſq. Vol. I.* 8vo. 515 pp. 7s. Cadell and Davies, London; Creech, Edinburgh. 1799.

IF the ſocieties which are inſtituted for the mere improvement of ſcience, deſerve the reſpect of civilized nations, thoſe whoſe object is to ſupply the wants, and to diminiſh the hardſhips of the human ſpecies, where nature has not been very liberal of her gifts, are undoubtedly entitled to the grateful admiration of every benevolent mind.

The Highland Society of Scotland, which has been inſtituted and incorporated by Royal Charter ſince the year 1784, is of the latter kind. The liberal plan upon which it is eſtabliſhed, the many illuſtrious names which are reckoned amongſt its members, its laudable objects, its proper regulations, and the uſeful knowledge which they have already collected and publiſhed in the preſent firſt volume of their Tranſactions, render it of the firſt reſpectability; and we are ſure our readers will concur with us, in wiſhing it all the ſucceſs that ſo humane an inſtitution can poſſibly attain.

The limits of our publication not allowing us the ſatisfaction of particularly deſcribing the plan of the inſtitution, the regulations and other particulars relative to that Society, we ſhall only endeavour to give our readers a ſlight account of the Eſſays which are contained in this firſt volume of their Tranſactions.

In the firſt place, this publication contains an account of the inſtitution and principal proceedings of the Highland Society, together with ſix Appendixes under the following titles: No. I. Royal Warrant for a Charter incorporating the Highland Society of Scotland at Edinburgh. No. II. Liſt of Members of the Society. No. III. Premiums to be given by the Highland Society for Eſſays and Communications, and encouraging Improvements in Agriculture, and mending the Breed

Breed of Black Cattle in the Year 1799, &c. No. IV. Extract from the Proceedings of a General Meeting of the Highland Society, Edinburgh; the Society's Hall, January 8, 1799; his Grace the Duke of Buccleugh firſt Vice-Preſident in the Chair. No. V. Proceedings of a numerous Meeting of the Highland Society, held the 8th of January, 1799. No. VI. Queries by the Committee, mentioned in the accompanying Letter.

The above-mentioned account and appendixes occupy 121 pages; the reſt of the book conſiſts of 394 pages, of which the contents are as follows:

I. *An Eſſay on Kelp, containing the Riſe and Progreſs of that Manufacture in the North of Scotland; its preſent State; and the Means of carrying it to a greater Extent.* By the Rev. Dr. Walker, Profeſſor of Natural Hiſtory in the Univerſity of Edinburgh.

This very able writer divides his Eſſay into ſix ſections; in the firſt of which he ſtates the years in which the making of kelp was eſtabliſhed in different parts of the ſhores of Scotland, and of its adjacent iſlands. The very firſt eſtabliſhment took place in the year 1720. In the ſecond ſection, which contains the ſtatement of the quantity of kelp made in Scotland, we are informed that the extenſive tract, comprehending the weſt coaſts of the Highlands, and the Hebrides, is of far greater importance for the production of kelp, than all the reſt of Scotland. The quantity of kelp, which is produced even upon the ſame ſhores, varies conſiderably in different years: yet Dr. W. is enabled, from pretty extenſive obſervation and correſpondence, to give a liſt of the annual average quantity of kelp which was produced on the moſt remarkable parts of the Highland countries, from the year 1764 to the year 1772. The total quantity amounts to 4,892 tons. With reſpect to the value of kelp, he ſays, that before the year 1730, it ſold at Newcaſtle for 1l. 5s. per ton; but, in the year 1788, it ſold at the ſame place, and in Yorkſhire, for about 6l. 10s.

In the third ſection the reader is informed, that the whole kelp of Scotland is, in general, afforded by four different plants, the names of which, according to Linnæus's ſyſtem, are *Fucus veſicularis*, *Fucus nodoſus*, *Fucus ſerratus*, and *Fucus digitatus*.

In the fourth ſection, ſome practical rules are laid down for the purpoſe of increaſing the quantity, and preſerving the quality of the kelp.

In the fifth ſection, this author ſhows the importance of the manufacture of kelp, and ſuggeſts ſeveral hints, uſeful to the proprietors, to the labourers, and to the merchants.

The

The laſt ſection contains an account of the nature and propagation of the plants which contain the kelp, and of the ſoil proper for their growth; together with ſeveral uſeful hints and inſtructions.

II. *On the Art of making Kelp, and of encreaſing the Growth of the Marine Plants, from which it is made.* By Mr. Angus Beaton.

In this tract, the plants which yield the kelp, the ſoil fit for their growth, the manner of burning or melting the kelp, and the proper method of preparing the ſhore, ſo as to increaſe the production of kelp, are conciſely, yet clearly ſtated.

III. *Obſervations on Kelp.* By Mr. Robert Jameſon.

Theſe Obſervations contain the following particulars in a very ſhort compaſs: 1. the firſt introduction of kelp into the Hebrides, in 1730; 2. average prices, from 1740 to 1790; 3. preſent value; 4. effect in raiſing the rents in Orkney, not in Shetland; 5. price of manufacturing; 6. method of manufacturing; 7. faults in the common method of manufacturing; 8. endeavours to remedy theſe; 9. merchant's rules in examining kelps; 10. neceſſity of attention to aſcertain the proportion of alkali in different kelps; 11. table of the proportion of alkali in kelps; 12. the other circumſtances to be attended to, beſides the proportion of alkali; 13. utility of a chemical analyſis of the fuci; 14. Bouvier's analyſis of the fucus helminthorcoton; and, 15. cultivation of fuci.

IV. *Of the Means of introducing the Linen Manufacture into the Highlands of Scotland.* By Neil Macvicar, Eſq.

This author's opinion is, that the woollen and the linen are the greateſt manufactures in Europe. He juſtly obſerves, that the firſt of thoſe manufactures is of the greateſt advantage to the Engliſh nation; for it is built upon a material of their own production, and is ſufficient, not only for its own conſumption, but likewiſe for ſupplying other nations. He thinks, however, that in Europe the linen manufacture is the more extenſive of the two.

"In the linen, however," ſays he, "the Engliſh have never been able to ſupply their own conſumption, and have always imported large quantities from other countries. This does not ariſe from any inaptitude in the country to carry it on; for England produces as good flax as is in the world, and the only reaſon why flax is not produced in greater quantity, and the linen manufacture more extended in that country, is, that the people are more profitably employed."

This

This author proceeds to obſerve, that the linen is by far the cheaper manufacture of the two; for a man poſſeſſed of no other capital than a loom, and a few pounds of yarn, can produce a web of cloth as completely as the poſſeſſor of a large manufacturing eſtabliſhment.

Thoſe obſervations are followed by others, which relate to the culture of flax, the mode of encouraging the poor people, &c.

V. *Of the Spinning of Linen Yarn, in Roſs, Caithneſs, &c.* By Mr. James Mill.

This author, in the firſt place, mentions the introduction of this kind of induſtry into the northern parts of this iſland; from which it appears, that the ſpinning of linen yarn was not introduced ſo far north as Aberdeen, before the year 1740. He then ſtates the quantities of linen yarn ſpun at ſome particular places; its value, and the profits of the ſpinners, as well as of their employers; together with ſeveral other particulars.

VI. *On Incloſing.* By Mr. John Wilſon.

"The judicious diviſion," ſays this author, "of a farm into incloſures, will be readily acknowledged to be one of the ſureſt, and beſt ſteps towards good huſbandry. Without this primary improvement, there muſt be a conſtant drawback from the profits of a farm; and, whatever be the ſoil and ſituation, no good culture can be carried on. The poſſeſſor of unincloſed grounds, labours under many diſadvantages. He incurs a conſiderable expence in tending his cattle; his ſtanding corn is, at at all times, expoſed to invaſion; and his naked fields have no ſhelter from the inclemency of winter, or from the heat of ſummer. Theſe inconveniences and loſſes, are all remedied by incloſing: and when plantations are interſperſed, while they adorn the country, they change the ſterility of the ſoil, and moderate the rigour of the climate. But as it is unneceſſary to enumerate the advantages of incloſures, I proceed to ſhew the proportion and degree in which they are proper and expedient upon Highland farms, under a breeding ſtock; the kinds of incloſure moſt adviſeable; and the beſt and quickeſt method of executing them." P. 80.

Agreeably to this plan, ſeveral general improvements in huſbandry are pointed out in the courſe of this eſſay. The cultivation of proper plants is recommended, and mention is likewiſe made of thoſe which are more likely to thrive in the northern parts of this iſland. Then follow ſeveral obſervations relative to the different kinds of incloſures which are moſt adviſable, according to the particular nature of the ſpots; wherein the proper materials are deſcribed, together with the moſt

moſt advantageous manner of uſing them, and an average of the neceſſary expences.

VII. *On Green Crops.* By Mr. Patrick Brodie.

The nature of the contents of this tract will be ſhown by the following extract:

"Under green crops," ſays this author, "I ſhall conſider turnips, potatoes, beans, and clover; and ſhall offer ſome remarks upon the choice of the ground, for the crops intended to be cultivated, on the preparation of it before ſowing, and on the culture required for each of them afterwards. There are other green crops, as St. foin, lucerne, carrots, &c. but as I have no experience in them, I ſhall not pretend to ſpeak on a ſubject of which I am totally ignorant. I ſhall not, for the ſake of ſcribbling, go into a field of ſpeculation, where I might talk of theoretical improvements, and imaginary profits, without being certain of reducing them to practice. I ſhall confine myſelf entirely to what has fallen within the ſphere of my own obſervation or experience; though, I believe, ſome of thoſe which I propoſe paſſing over in ſilence, are well worthy of our attention. In particular, I eſteem carrots an excellent ſpecies of green crop, and likely to prove equally beneficial for horſes, as turnips are for cattle. But, as I know little of the method of rearing them, I ſhall only obſerve here, that I hope ſoon to ſee them introduced as a part of the huſbandry of this country." P. 97.

VIII. *On the peculiar Circumſtances which tend to make the Uſe of Horſes almoſt univerſal, in agricultural Operations, in the Highland Diſtricts of Scotland; with an Inquiry how far, and with what Effects, Oxen might be ſubſtituted in their Room.* By Mr. T. Jolly.

The principal reaſon which, according to this author, renders the uſe of horſes general amongſt the farmers of the Highlands, ſeems to be the cheapneſs with which they may be maintained; for the little provender which can be raiſed is laid up for the winter ſeaſon, and is given only to the cows and to the younger cattle, in the ſevereſt weather; whereas the horſes are left to take their chance amongſt the hills, and are brought near the houſes only when they are wanted for ſome particular purpoſe.

The queſtion of, how far, and with what effect, might oxen be ſubſtituted in the room of horſes? is diſcuſſed upon a variety of local circumſtances, which admit only of a conditional anſwer.

IX. *On the Advantage of watering Paſture and Meadow Grounds, in the Highlands.* By John Smith, D. D.

In this well-written eſſay, the author obſerves that watering muſt be conſidered in two points of view; namely, as uſeful for

for moiſtening the ground, and as a manure for the ſoil. The former is neceſſary in dry weather, and in hot climates; but the latter has been found extremely uſeful in this country.

"Some Engliſh writers," ſays he, "who have treated of this ſubject, aſſure us, that land under this management does not require dung; that it raiſes graſs, in the ſpring, a full month earlier than the ſame fields could otherwiſe be made to yield it; that the ſpring-feed is worth, at leaſt, a guinea per acre, of meadow ground; that it will yield afterwards two tons of hay per acre; that the after-math of that acre again, is worth twenty ſhillings; and that ſometimes two aftermaths may be obtained." P. 144.

Dr. Smith adduces the teſtimony of ſeveral writers, and relates the reſult of a variety of experiments, in corroboration of the advantages which the ſoil derives from watering. He ſhows the influence it has upon the increaſe of cattle; and ſubjoins ſeveral remarks concerning the produce of it.

X. *On the Advantages of planting and raiſing Timber, in the Hebrides, and other Parts of the Weſt and North-Weſt Coaſts of the Highlands.* By John Smith, D. D.

This eſſay is of conſiderable length, but well deſerves the careful peruſal of the northern farmers, and northern poſſeſſors of land. The weſt and north-weſt Highlands and Iſles are miſerably deſtitute of timber.

"A country, or eſtate, which is deſtitute of woods, looks naked, feels cold, and is not only in want of ornament, but of the very neceſſaries of life; whereas the land, which abounds in wood, enriches the owner, gives employment to the poor, and beauty, comfort, and convenience to all the lands around it.

"How comes it then, that an improvement of ſo much conſequence has been ſo long and ſo much neglected, in thoſe parts of the Highlands? Is the ſoil, or is the climate, unfavourable to the growth of trees? Has experience ſhewn that they will not grow; or, is the profit of raiſing them ſo ſmall, as to diſcourage the attempt? No: the reverſe of all this is the truth. The ancient hiſtory of our country ſhews, that the great Caledonian foreſt, at one time, covered almoſt the whole of the higheſt and bleakeſt parts of it. The trunks of its gigantic pines and oaks, are ſtill to be found in every peat-moſs, almoſt at the very tops of the Grampian Hills." P. 168.

The queſtions contained in the above quotation, are properly diſcuſſed in the courſe of this eſſay; wherein the practicability of raiſing trees, the nature of the trees which may be the fitteſt for ſuch plantations, the expence which is likely to attend the making of ſuch plantations, &c. are particularly examined.

XI. *On*

XI. *On the Species of Crops beſt adapted for the Highlands.* By John Smith, D. D.

In the Highlands there is abundance of graſs in ſummer; but there is great want of food, both green and dry, for cattle in the winter. In order to ſupply this deficiency, Dr. S. recommends the raiſing of clover, rye-graſs, turnips, and kail or cabbage; and for this purpoſe he ſubjoins a variety of uſeful hints and inſtructions.

XII. *Letter to the Secretary of the Highland Society, on the foregoing Subject.* By Mr. George Robertſon.

This Letter contains ſome obſervations which occurred to the writer, relative to the cultivation of certain ſpecies of grain and vegetables; namely, red oats, a ſpecies of ſpring wheat, red yams, white yams, and the *Ruta Baga*.

XIII. *On the Propriety of burning Heath-Grounds for the Improvement of Paſture.* By Captain Donald Smith.

The author of this pretty long eſſay obſerves, in the firſt place, that the cuſtom of burning moor-grounds is of great antiquity; but that it has been of late much neglected. He makes a few rather ſevere obſervations on the inhabitants, and lays down ſome propoſitions, to which the reader can perhaps not eaſily give his aſſent.

"If many," ſays he, "of the Highlanders are doomed to extreme poverty, yet they cannot, in juſtice, accuſe nature of having given them an unfruitful ſoil. All their ſufferings ariſe from their own want of induſtry; from their not co-operating with nature. Every country, with proper cultivation, will ſupport its own inhabitants." P. 233.

Capt. S. points out the various advantages which ariſe from the burning of heath, gives ſome practical rules, ſtates the reſults of ſeveral experiments, and endeavours to explain the effect upon philoſophical principles.

XV. *Suggeſtions for promoting and improving the Fiſheries, upon the Coaſts of the Highlands and Iſles.* By Mr. John Williams.

Mr. Williams acknowledges that he has not been engaged in the fiſheries as in a profeſſion; hence he does not mean to offer ſuch plans for their improvement as their importance merits; but he only means to ſuggeſt a few general hints, which he hopes may prove uſeful. Thoſe hints relate, 1. to the improvement of the herring fiſhery; and, 2. to the improvement

provement of the white fiſhery, under which denomination the fiſhing of cod, ling, and other ſpecies of white fiſh, muſt be underſtood.

The principal ſtep which is recommended towards the improvement of thoſe fiſheries, is to build ſtore-houſes near the ſhore, about the moſt convenient landing-places, and to furniſh them with ſalt, ſtaves, hoops, and all ſuch other articles as may enable the Highlanders to catch, and to cure, a conſiderable part of thoſe immenſe ſhoals of herrings, &c. which Providence every ſeaſon brings on their coaſt.

The greateſt part of this eſſay is employed in deſcribing the ſituation, the materials, &c. for the conſtruction of the ſtore-houſes.

XV. *On the State of the Fiſheries in the Iſlands of Zetland*, 1786. By a Native of Zetland.

In this eſſay a very particular account is given of the boats which are uſed for thoſe fiſheries; alſo of the expences, the profits, and the dangers to which the fiſhermen are expoſed; to which ſome uſeful hints are ſubjoined, with a view to the increaſe of the produce of, and the diminution of the dangers which attend thoſe fiſheries.

XVI. *On the Fiſheries.* By William Ferguſon.

In this very ſhort paper, a few hints for improving the herring and other fiſheries are offered, by a perſon who aſſerts that he has had long experience in ſeveral branches of fiſhery.

XVII. *On the Fiſheries, &c.* By the Rev. Mr. Bradfute.

This ſhort paper is divided into two ſections; namely, I. *On Inland Fiſheries;* wherein the author obſerves, that the freſh-water lakes in the Highlands might be ſtocked with fiſh, ſufficient to afford food for many of the neighbouring inhabitants. And, II. *Food for Cattle in the Winter Seaſon, in the Highlands*; wherein the author propoſes the tops of heath for fodder to the black cattle; the uſe of which, he aſſerts, he has ſeen tried with good effect.

XVIII. *An improved Mode of preparing Peat-Fuel.* By George Dempſter, Eſq.

The improvement which is ſuggeſted in this very ſhort paper, conſiſts in offering a premium to the firſt proprietor of a moſs, who ſhould conſider his moſs as a coal-pit, and ſhould work it in the ſame manner as coal-pits are worked.

XIX. *On the Means of ſupplying the Want of Coal, and providing Fuel on a Highland Eſtate, with the ſmalleſt Loſs of Time and Trouble to the Tenants.*

The method here propoſed is to plant with wood ſuch ſpots of ground as are incapable of producing corn.

"An acre," ſays the anonymous writer of this eſſay, "will bear 2000 Scotch firs till 40 years old, beſides as many to be cut before that time, as are worth one fourth of the remainder. There are no data, by which the average number of ſuch trees, neceſſary for a family, can be aſcertained. I think 72 might be ſufficient to keep an ordinary fire going, through the ſeven cold months. At this rate, an acre will furniſh firing to one family, for 34 and two thirds of every 40 years; or, what is the ſame thing, one and one ſeventh of an acre will ſupply one fire for ever, during the above ſpace annually. It can be planted with Scotch firs for 12s. ſo that excluding compound intereſt, a family may be ſupplied with its winter fuel for about 6s. which is leſs than the common people in the Lowlands pay for pit-coal. If larix is planted inſtead of Scotch firs, an acre will carry as many of the one as of the other; the wood is better, and the growth a third quicker: inſomuch that, an acre of 40 years old larix, would be worth two of firs for fuel, and there have been inſtances of ſingle trees, under that age, worth 5l. ſterling."

XX. *Excerpts from an Eſſay on the Means of ſupplying the Want of Coals, and of providing Fuel upon a Highland Eſtate, with the ſmalleſt Loſs of Time and Trouble.* By Mr. John Williams.

"The beſt ſuccedaneum," ſays this author, "for coal, is the black, heavy peat, which abounds in many parts of the Highlands. This ſpecies of peat has hitherto been too much neglected by the natives; but is not inferior to many kinds of coal, in the three great properties of good and uſeful fuel, *ſtrength*, *chearfulneſs*, and *duration*."

He then obſerves, that this ſort of peat will not burn well the firſt year, on account of its retaining the moiſture more obſtinately than any other ſort of peat; and ſhows that by cutting it into thin ſlices, &c. that inconvenience may be removed.

In the courſe of this eſſay, mention is alſo made of that ſort of œconomical fuel, which is uſed in ſome parts of England; namely, balls made of clay and coal duſt; to which the following curious method is ſubjoined.

"There is another method of burning the mixture of ſmall coal and clay, more ſimple, frugal, and manageable, than the balls. Having mixed the coal and clay together, build it, while yet moiſt, upon the hearth, in the form of a hollow cylinder, or cone,; with a door, or air-hole, in the bottom, communicating with the ſtalk, or perpendi-

cular

cular cavity within. The cone, or cylinder, may be about a foot and a half, or two feet high; the walls about 6 or 7 inches thick at the bottom, and about 5 inches thick at the top; the door, or air-hole at the bottom, in front, may be about 5 inches ſquare; and the cylindrical perpendicular cavity within, with which the air-hole communicates at the bottom, may be 5 inches in diameter.

"When this building is raiſed to the proper height, let its top be levelled with a trowel, or wooden ſpatula. Then drop down a few ſticks, or dried heath plants, into the perpendicular cavity, and thruſt ſome of the ſame materials into the air-hole below. Having ſlung a kettle over the top of the perpendicular cavity, kindle the fuel in the air-hole with a candle; and the kettle will ſoon boil by the ſtrong heat, which is drawn up through the pipe, or perpendicular cavity. If the mixture of clay and culm does not burn well at firſt, on account of its moiſture, add a few ſticks, from time to time, until it is dried by the heat generated within: after which it will burn until the whole is conſumed, and require only a few ſticks, or ſtalks of dry heath, to ſet it on fire at the commencement. The aſhes ſhould be occaſionally taken out from the air-hole below, by a ſmall clat or rake; and the fire can be inſtantly extinguiſhed by cloſing the air-hole below, and the funnel above, with flat ſtones.

"One of theſe compoſitions will laſt a fortnight; when only uſed for the occaſional purpoſes of dreſſing victuals, and extinguiſhed when the operations are completed. A ſingle burden of ſticks, or of dried heath (called *heather birns*) will be ſufficient to light it up, and to ſtimulate the fire when neceſſary. The whole expence of coal, clay, and workmanſhip, will not exceed ſixpence."

XXI. *Remarks on ſome Corruptions which have been introduced into the Orthography and Pronunciation of the Gaelic, with Propoſals for removing them, and reſtoring the Purity of the Language.* By Captain Donald Smith.

It is not in our power to give our readers a more particular idea of the contents of this pretty long eſſay, than that which its title will convey.

XXII. *Letter from a Freeholder of Inverneſsſhire, to Lord Adam Gordon. Dated the 15th of March, 1792. On cutting a Canal between Inverneſs and Fort-William.*

After ſeveral proper obſervations relative to the neceſſity of improving the Highlands of Scotland, the writer of this Letter collects together various remarks and conſiderations reſpecting the practicability, the uſe, &c. of a canal between Inverneſs and Fort-William.

XXIII. *On the Practicability and Advantages of opening a Navigation between the Murray Firth at Inverneſs, and Loch Eil at Fort-William.* By the Rev. James Headrick.

After a general view of the country, the author of this eſſay, which is the laſt in the book, conſiders the nature of the particular places, through which a canal may be cut, as alſo the peculiar management which ſhould be adopted at each of thoſe places. He then proceeds to point out the advantages, with which ſuch navigation is likely to be attended; and extends his remarks to ſome collateral ſubjects.

ART. III. *The Hiſtory of the Thirty Years' War in Germany. Tranſlated from the Original German of Frederick Schiller, &c. By Captain Blaquiere, of the Royal Iriſh Artillery. Two Volumes.* 8vo. 690 pp. 12s. Miller. 1799.

WHAT the merits of Schiller's Hiſtory may be it is impoſſible for us to determine, as we have not read the original; and the tranſlation is ſuch, that to form any idea of the original from it, muſt be groſs injuſtice to the German author. Mr. Wieland indeed, in a friendly Preface, announces Schiller as the rival, in hiſtorical fame, of Hume, of Robertſon, and of Gibbon; but as, in the ſame Preface, written in October, 1791, he alſo tells us that the French Revolution has ſecured peace to Germany for centuries! and that the 14th of July, or rather the 14th of September (the day of the acceptance of the firſt French conſtitution, which did not laſt eleven months) "ought to be a feſtival with all patriotic Germans," (p. xxii.) we may be allowed to doubt whether his literary prophecies be infallible, ſince his political predictions have been belied before his proof ſheets could be dry.

The Thirty Years' War, both from its extraordinary viciſſitudes of fortune and moſt important political conſequences, as well from the great men whom it called forth, is an excellent ſubject for hiſtory. The great and pure character of Guſtavus Adolphus; the ſingular genius, the romantic hiſtory, and tragical cataſtrophe of Wallenſtein*, the fortunes of Bernard of Saxe Weimar, the moſt daring, ſplendid, and heroical adventurer perhaps of modern times, are moſt aſſuredly ſubjects on which the greateſt maſters of hiſtorical compoſition might very well employ their talents. This Hiſtory, however, as far as we can diſcover its character through the *miſt* of the tranſlation, by no

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* The fate of this hero has employed the talents of Mr. Schiller, in a way where we ſuſpect he is more likely to be ſucceſsful than in hiſtory. Wallenſtein is the hero of three of his plays.

means

means correſponds to the expectations which are likely to be excited by the greatneſs of the ſubject, or the reputation of the author. Yet neither Gualdo, in his life of Walſtein; nor Chemnitz and Puffendorff, in their account of the wars of Guſtavus; nor even the elegant Bougeant, in his hiſtory of the treaty of Weſtphalia, have ſo far exhauſted the intereſting ſubject, as to leave no room for a ſucceeding hiſtorian. The tranſlator thinks himſelf authorized to ſpeak with contempt of Mr. Harte, who however ſhows uniformly great information and ſenſe; whoſe faults were thoſe of ſtyle; a ſubject, on which thoſe who betray ignorance of their own language, ought to be ſober and ſparing in their criticiſms. The work before us ſeems to contain no facts which are not within the compaſs of common reading, and very few reflections which are not either obvious or falſe. There are many parts of it in which the narrative is too ſhort for the uninformed reader, and ſome in which it is too minute for the importance of the events. It may notwithſtanding have merit as an elegant abridgment. But that ſort of merit muſt depend upon choice and arrangement of expreſſion; and theſe are matters which, even if we had read the original, we muſt, as foreigners, have left to the taſte and judgment of learned Germans. The teſtimony of Mr. Wieland, with reſpect to the popularity of the Hiſtory in Germany, is certainly not without its weight; though we cannot help obſerving, that the enthuſiaſm with which a work is received, in a country where literature, and eſpecially hiſtory, is almoſt *new*, muſt neceſſarily afford a very doubtful criterion of its merit.

But if the admirers of German literature be deſirous that the work of Mr. Schiller ſhould become popular in England, they muſt produce a new tranſlation of it. From the preſent it is utterly impoſſible to form any eſtimate of its merits. The innumerable inſtances of this tranſlator's groſs blunders are aſtoniſhing, even to us, condemned as we are to wade through all the wretched publications of an age, in which men write before they have read, decide before they enquire, and lay down ſyſtems of morality and government for the regeneration of the world, before they have acquired the firſt rudiments of their native language. The character of the age is that of preſumptuous ignorance. To repreſs and chaſtize this preſumption, and to teach the ignorant the neceſſity of learning before they aſpire to teach, are matters of more importance than they may at firſt ſight appear. Mr. B. pleads, in extenuation of his faults, that he is young. It is our duty to tell him, that men ſhould write, but youth ſhould ſtudy. If it were an exerciſe impoſed upon him, his plea might be admitted; but

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as it is a voluntary undertaking, he muſt abide by the conſequences of his adventure. It is the duty of the critic not to ſpare even thoſe bad writers, who have the much ſtronger plea of neceſſity to urge in excuſe for the faults of their publications.

It would be tedious to produce a number of examples ſufficient to juſtify our general judgment of this tranſlation; and it is always uſeleſs to animadvert at length on any faults but thoſe of good writers. On this ground, Mr. B. has ſome claim to exemption from cenſure, or at leaſt from elaborate criticiſm. We ſhall, however, lay before our readers ſome paſſages, which will be ſufficient to ſhow, that whatever may be his knowledge in German, there is a language which he has yet to learn. "The *abolition* of the *proſecution* of the court" (p. 71); "this ſucceſſion, whoſe individuity was guaranteed" (p. 72); "mankind are almoſt without *exemption* captivated with preſent advantages" (p. 77); "the preſent conduct of the Proteſtants left him only a *ſerious alternative*" (p. 91); "he did not fail to *increaſe*" (p. 99) inſtead of magnify or exaggerate; "St. Bartholomew's night" (p. 105) for the maſſacre of St. Bartholomew; "gained by the principles" (p. 107); "abdicated" (p. 119) for violent depoſition; "drawn into univerſal confuſion" (p. 134); "the *double capacity* of the Popedom was obliged to follow different ſyſtems" (p. 147); "arbitrary meeting" (p. 254) we preſume, for a mere *voluntary* meeting unauthorized by law; "ſovereign primate" (p. 285) applied to the Landgrave of Heſſe; "conjunction" (p. 286) for conjuncture; "two imperial commiſſaries, accompanied by as many jeſuits, and fifteen muſketeers, repaired to this peaceful valley *to preach the Evangeliſt of Heretics*" (vol. ii, p. 70) meaning, we preſume, to preach the Goſpel *to* Heretics; "the *entire of* this order" (p. 145) an Hibernicism; "Wallenſtein was ſeen, amidſt a ſhower of bullets, *encouraging the neceſſitous* (p. 155); "Oxenſtiern loſt the author of his fortune, the friend of his ſoul, *and the object of his ideas*" (p. 179). Theſe are a few ſpecimens of the phraſeology of this tranſlation. Expreſſions, almoſt equally incorrect, may be found in every page. Some of thoſe paſſages which we have quoted are ſo obſcure, that it requires ſome reflection to conjecture what the writer intended to ſay, and no ſmall candour to aſcribe to them any rational meaning. We leave it to the ſagacity of our readers to diſcover what the writer wiſhed to expreſs by the following ſeries of *words*, for we cannot call them a *ſentence*. "Europe on the following morning was to behold its greateſt general, and *a victor oppoſed to the vanquiſhed*," (vol. ii, p. 146) As far as we can preſume to gueſs the meaning

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THE career of Mr. Maurice, as a poet, commenced very early in his life; and if his talents of this kind have at times appeared to be dormant, it has been for the ſake of public utility that he has torn himſelf from his darling purſuit, to devote his more ſerious labours to the hiſtoric Muſe. Yet, even

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even in his hiſtorical ſtyle, the poetic ardour and imagery frequently appear, and if we do not find the "ſcattered limbs of a poet," we cannot, however, fail to perceive the ebullitions of a poetical ſpirit. Nor has he quite forgotten Parnaſſus during his Indian labours. Thrice, ſince the beginning of our work, have we had occaſion to conſider him as the author of poetical compoſitions. His "Elegy on Sir William Jones*," animated at once by gratitude, and Oriental lore, ſeized the palm againſt all competition; his "Criſis†," united patriotiſm with poetry; and his celebration of Dr. Lettſom's Villa at "Grove Hill‡," brought him back to the exertion of thoſe deſcriptive powers which he had formerly diſplayed at Netherby and Hagley. Of the poems now mentioned, the Elegy and the Criſis are reprinted in the preſent volume; Grove Hill is, we believe, the property of the perſon celebrated in it; but the Ode to Mithra, which accompanied that poem, is here inſerted.

This volume of Poems is divided into three parts, the firſt containing juvenile effuſions; the ſecond poems of a higher order, chiefly lyrical; and the third, deſcriptive and elegiac compoſitions. In the firſt of theſe diviſions it is impoſſible not to diſtinguiſh "the School Boy," written when that character actually belonged to the author, and the "fortunate means," as he tells us in a note, "of his introduction to Dr. Johnſon, who ſpoke of it publicly in ſuch terms, as alone could have induced him to reprint it." If by this ſentence the author would intimate that it is leſs worthy of republication than his other poems, we cannot but differ very widely from him; and remark it as an additional inſtance, to many already known, how little any writer is capable of eſtimating his own compoſitions, in compariſon with each other. The School Boy, though a mock-heroic, is more happily verſified, and finiſhed with more care and ſucceſs than any other of his poems; the reſt have many rays of genius, and many happy lines, but few are free from marks of relaxed attention, which in this are not diſcoverable. Whatever circumſtance led to the careful finiſhing of this poem, whether the praiſe of Johnſon, or whatever other cauſe, we cannot but wiſh, for the ſake of the author's fame, that the impetuoſity of his Muſe had been confined to equal circumſpection in every other inſtance. The praiſe of Dr. Johnſon, as we learn from other information, was of a very exalted kind; he is reported to have ſaid, that "he ſhould be proud to be the father of a ſon,

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* Brit. Crit. vol. v, p. 510. † Ibid. vol. xii, p. 65.
‡ Ibid. vol. xiii, p. 588.

who,

who, at so early a period of life, could compose a poem of such varied excellence." That such words, from such authority, should confirm in the young writer's mind a lasting ardour for poetic fame, cannot be wondered. We will now enable the reader to judge how far the praise of the great critic was indulgent or accurate; in our opinion, it was by no means exaggerated. It opens thus, with a resemblance, but not too close, of the Splendid Shilling, which it professedly imitates.

" Thrice happy he, whose hours the cheering smiles
Of freedom bless; who wantons uncontroul'd
Where ease invites, or pleasure's syren voice.
Him the stern tyrant with his iron scourge
Annoys not, nor the dire oppressive weight
Of galling chain, but when the blushing morn
Purples the east, with eager transport wild
O'er hill, o'er valley, on his panting steed
He bounds exulting, as in full career
With horns, and hounds, and thund'ring shouts he drives
The flying stag, or when the dusky shades
Of eve advancing veil the darken'd sky,
To neighbouring tavern blithsome he resorts
With boon companion, where they drown their cares
In sprightly bumpers, and the mantling bowl." P. 23.

Then follows the contrast, well-imagined and well-expressed.

" Far otherwise within these darksome walls
Whose gates, with rows of triple steel secur'd,
And many a bolt, prohibit all egress,
I spend my joyless days; ere dawn appears,
Rous'd from my peaceful slumbers by the sound
Of awe-inspiring bell, whose every stroke
Chills my heart-blood, all trembling I descend
From dreary attic, round whose ancient roof
Gaping with hideous chinks, the whistling blast
Perpetual raves, and fierce descending rains
Discharge their fury. Dire lethargic dews
Oppress my drowsy sense, scarce yet awake
From rapture's airy dream, where fir'd with all
That Virgil sung, or fabling Homer feign'd,
My fancy realiz'd poetic tales,
And rang'd Elysian valleys,—now I quaff
From crystal goblets, bright with gems and gold,
Rich nectar, drink of Gods—now sore oppress'd
With goading hunger, on ambrosial fruits
Banquet with thund'ring Jove; ah, transient feast!
For like, oh Tantalus, thy feign'd repast,
The airy viands mock my waking grasp.
Meanwhile benumbing cold invades my joints,

As

As with ſlow faultering footſteps I reſort
To where, of antique mould, a lofty dome
Rears its tremendous front; here all at once
From thouſand different tongues a mighty hum
Aſſaults my ears; loud as the diſtant roar
Of tumbling torrents; or as in ſome mart
Of public note, for traffic far renown'd,
Where Jew with Grecian, Turk with African,
Aſſembled, in one general peal unite
Of dreadful jargon. Straight on wooden bench
I take my ſeat, and con with ſtudious care
Th' appointed taſks; o'er many a puzzling page
Poring intent, and ſage Athenian bard,
With dialect, and mood, and tenſe perplex'd,
And conjugations varied without end." Ib.

The entrance of the Pedagogue, which immediately follows, is deſcribed with true humour, and great force and richneſs of imagery.

" When lo! with haughty ſtride (in ſize like him
Who erſt, extended on the burning lake,
Lay floating many a rood) his ſullen brow
With lowering frowns and fearful glooms o'ercaſt,
Enters the Pedagogue; terrific ſight!
An ample ninefold peruke, ſpread immenſe,
Luxurious waving down his ſhoulders plays;
His hand a bunch of limber twigs ſuſtains,
Call'd by the vulgar Birch, Tartarean root,
Whoſe rankling points, in blackeſt poiſon dipp'd,
Inflict a mortal pain, and where they light
A ghaſtly furrow leave. Scar'd at the ſight
The buſtling multitude, with anxious hearts,
Their ſtations ſeek. A ſolemn pauſe enſues.
As when of old, the monarch of the floods
Midſt raging hurricanes and battling waves,
Shaking the dreadful trident, rear'd aloft
His awful brow; ſudden the furious winds
Were huſh'd in peace, the billows ceas'd their rage:
Or when (if mighty themes like theſe allow
An humble metaphor) the ſportive race
Of nibbling heroes, bent on wanton play,
Beneath the ſhelter of ſome well-ſtor'd barn,
In many an airy circle wheel around,
Some eye perchance, in private nook conceal'd
Beholds Grimalkin, inſtant they diſperſe,
In headlong flight, each to his ſecret cell,
If haply he may 'ſcape impending fate.
Thus ceas'd the general clamour; all remain
In ſilent terror wrapt, and thought profound."

We cannot heſitate to pronounce this equal to any humour of the kind, either previous or ſubſequent to its production: nor

nor is the remainder at all inferior to this opening. The Oxonian, which follows as a ſequel, is far leſs happy. Leſs rich in imagery, leſs correct in compoſition. The accentuation of *produce*, as a ſubſtantive, in p. 33, is particularly inaccurate and unpleaſing. There can be no doubt, that in all eſtabliſhed uſe the verb is *produce*, and the ſubſtantive *produce*. Yet the Oxonian writes,

Hight Proctors; by their ſleeves of ominous ſweep,
Of Genoa's looms the fam'd *produce*, well known.

It muſt be owned, however, that this falſe accentuation has been ſanctioned by Dryden; but, if it was ever correct, it has long been obſolete. Of this author's powers in a different branch of poetry, we cannot perceive a more favourable ſpecimen than the following paſſage from the deſcriptive Poem on Hagley.

" Beneath this ancient pile, whoſe Gothic tower
Pale ivy claſps, and circling elms embower,
Reſts his pale head who firſt theſe beauties plann'd
And rais'd this Eden with his foſt'ring hand.
Dumb the ſoft muſic of his tuneful tongue
On which the liſt'ning ſwains enraptur'd hung:
That heart which lately leapt at beauty's name,
That glow'd with virtue's, friendſhip's pureſt flame,
Beats now no more;—let thoughtleſs man attend,
And mark the point where all his triumphs end!
With mournful pomp, by his unconſcious ſide,
Cold as her urn, reclines his beauteous bride;
To whoſe fair memory flow'd the tendereſt tear
That ever trembled o'er the female bier;
O! let congenial anguiſh pauſe, and weep
Where beauty, worth, and buried genius ſleep.
Thou, little murmuring rill, ſhalt be our guide,
Whoſe amber waves along the pebbles glide;
Sacred perhaps to ſome fair rural power
That ſweeps* unſeen amidſt the neighb'ring bower.
To that lone dell, beneath the deepen'd ſhade
Where down the valley burſts the rude caſcade;
Hence let us fly from day's increaſing beam,
Lull'd by the murmurs of the babbling ſtream;
Or farther bend, to where the moaning dove
Invites our ſteps to yonder gay alcove:
Delightful haunt! where ſportive elves repair
And chant ſoft warblings to the midnight air;
What diſtant ſound is that which meets my ears,
Sweet as the muſic of the circling ſpheres?
Heav'ns! what a glorious ſcene! with rapid ſweep
The headlong waters ruſh from ſteep to ſteep;

* Qu. ſleeps.

While

While the grey rocks, whoſe baſe they foam around,
Repel them as they break with furious bound:
The ſparkling ſun-beams on their ſurface play,
And the bright waves reflect a double day.
Mark with what pomp the dark o'er-arching wood
Bends its broad arms to taſte the billowy flood,
While far above, on yon green mountain's height
The bold rotunda ſwells upon the ſight." P. 179.

The Elegy, the Criſis, and the Ode to Mithra, we have had occaſion to characterize at the former period of their appearance; nor ſhall we detain our readers with further ſpecimens from an author, whoſe powers the public have long known, and honourably appreciated. Suffice it to add, that the volume is printed with great neatneſs, and even elegance; and contains ſeveral pieces, which, in their ſeparate form, have long been diſperſed beyond the reach of purchaſe.

ART. V. *Thoughts on the Engliſh Government. Addreſſed to the Quiet Good Senſe of the People of England. In a Series of Letters. Letter the Fourth.* 8vo. 74 pp. 2s. Wright, Piccadilly. 1800.

NOTWITHSTANDING the general excellence of the Commentaries of Judge Blackſtone on the Laws of England, both as to arrangement and matter, it was impoſſible that the firſt attempt of that kind ſhould be perfect in all its parts; and when any error is admitted in the primary diviſions of ſuch a work, parts of the general ſubject, greater or leſs, will be thrown out of their places, its natural order muſt ſuffer from evident inverſion; and the forced and awkward introduction of heads of the firſt conſequence, will be productive of much confuſion.

The letter-writer ſhows the learned author of the Commentaries to have fallen into this error, with reſpect to a title of no leſs conſequence than that of *Parliament*. He alſo maintains, that the matter which the Profeſſor has delivered on that head, contains errors of a very dangerous conſequence.

The following is a brief abſtract of the obſervations made in the preſent Letter, under the head of Arrangement. The firſt chapter of the Commentaries is on the abſolute Rights of Individuals, Liberty, Security, and private Property. They then proceed to thoſe which are auxiliary and ſubordinate to theſe; ſuch the right of being governed by laws made in Parliament is ſtated to be, and thus, in a circuitous and inartificial manner, the conſideration of the legiſlature is introduced; after the

author

author had been conſtrained to comment upon ſeveral of its acts; an inverſion of order from which he ſeems to have felt the neceſſity of extricating himſelf as ſoon as he was able.

The order in which the elements of any ſcience are to be taught, is the ſynthetic, or that which proceeds from generals to particulars. Thus, it ſhould ſeem, that an elementary treatiſe of law, ſhould begin with a definition of the ſubject in the abſtract; and this is very well done in the Commentaries. The next diviſion will contain its efficient power, or cauſe; which will treat of the law-maker, and the modifications or qualifications of the enacting power, and the incidents relating to both; or the King's Majeſty, and his divided legiſlative council. The third primary diviſion would contain the final cauſe of laws; the protection of rights, and the redreſs of wrongs, public and private: thus it will be ſubdivided into four parts. This the Commentator gives as the primary diviſion of the whole ſubject; and here his firſt chapter of the abſolute rights of individuals will legitimately find a place, and all the rights of individuals would be arranged together in their ſucceſſive and natural order; one part of them not being ſevered from the other, by a full account of our conſtitution of government; making a digreſſion in this diviſion, nearly double in magnitude, to what is given of its proper matter. The fourth and laſt diviſion will be on the operation or effect of law, which contains every thing neceſſary on legal proceedings, civil and criminal. The hiſtory of the progreſs of the laws, with which Blackſtone has concluded the Commentaries, is a beautiful ſcholium to ſuch a work.

In his account of Parliament, Blackſtone has given his theory of that internal balance of the conſtitution, by which it has continued relatively unchanged for above a century. This he derives from the three oppoſite and conflicting intereſts of democracy, ariſtocracy, and monarchy, being ſo proportioned in ſtrength, as to conſtitute an equilibrium. But, in fact, during the whole term, we have never ſeen either the Crown, the majority of the Lords, or Commons, acting on what is here taken as its proper principle, againſt either or both of the other two; the few differences between the two houſes, have been upon grounds quite remote from all ſuch diſtinctions; and the Crown has come forward with the ſpontaneous reſignation of ſome prerogatives. The true and real conteſt, as the letter-writer well obſerves, has lain between the ſervants of government in the two houſes and their friends, and the oppoſition; and ſo far from the rivality of the Lords and Commons contributing to preſerve the equilibrium of the conſtitution, the majorities of the two houſes have, almoſt without exception,

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conſtantly drawn the ſame way; and muſt continue to do ſo to the end of time, or the machine of government muſt ſtand ſtill. The letter-writer has likewiſe ſhown, that this equilibrium is not preſerved by the ſuppoſed oppoſition between the executive and legiſlative powers; becauſe the leaders of the majorities in the legiſlative are always, and of neceſſity muſt be, the leaders in the executive interior cabinet; yet that the neceſſity of keeping well with the majority of which they are the head, and of giving no advantageous ground of attack to oppoſition, greatly modifies every thing they propoſe in their capacity out of Parliament.

Blackſtone has alſo compared the King's functions in making a law, to the *Veto*, or negative of the Roman tribunes on the decrees of the Senate. This compariſon apparently denies all enacting or ordaining power to be veſted in the Crown; a power affirmed in the preamble of all Acts of Parliament. This derogation from its rights is here duly cenſured.

The letter-writer holds, that in our conſtitution of government, the King is a corporation ſole, inveſted with that high dignity, which in the Roman republic was called the majeſty of the people. This appears in the preamble of the ſtatutes, at leaſt ſince the government was ſettled, after a century of commotion, which affirms each to be enacted by the King's MAJESTY, by and with [the advice and conſent, and] the *authority* of the two houſes. Authority and Majeſty, when they occur together as attributives of different legal powers, are correlative terms, and each to be continued in the technical ſenſe they bear, in the laws whence they are derived; the former ſignifying the propounding, and the latter including the ordaining, or enacting power.

It is to be obſerved, that in conſtitutions of government, where the Majeſty or Sovereignty is exerciſed by the people at large, there are many incidental fruits reſulting from it, beſide the power of ordaining laws. All theſe, exerciſed in our ſyſtem of government, the law books ſhow to be veſted in the king, ſeparately and ſingly indeed, under the well or ill-choſen title of prerogatives; each of them being ſtems, ſhooting up from the common root the Majeſty; although in ſtatelineſs and growth, greatly different as to appearance from each other; and it may be proved by induction, that this Majeſty reſides in the King*, but

* This doctrine of Majeſty we ſhall illuſtrate by a note, which in the text would appear too digreſſive. Yet the importance of the ſubject demands it. The Majeſty of the people, in a republic, conſiſts in

but ſo modified, that he cannot exert any act thereof, without ſuch council as our conſtitution of government has aſſigned him;

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in the aggregate of the intereſt, properties, powers, rights, and immunities, reſulting from, enjoyed, or exerciſed by them, in their incorporate capacity only. Of theſe, the laws of England veſt the following, among others, in the King.

1ſt. Inherent properties: 1. the individuals die, the people is perpetual; the king never dies, the throne is never vacant: 2. vox populi vox dei; Blackſtone affirms, from Bracton, rex eſt vicarius et miniſter dei in terra: omnis quidem ſub eo eſt, et ipſe ſub nullo, niſi tantum ſub deo, v. i, p. 241; and, joining the firſt and ſecond particulars, Bl. further affirms, that he is all-perfect and immortal in his kingly capacity, ib. 250: 3. the people exerciſe their judicial power by judges repreſenting them therein, and are therefore virtually preſent in all their courts; the like "legal ubiquity," Bl. ſtates to be in the king; "in the eye of the law he is always preſent in all his courts," ib. 270; theſe are inherent properties of the Majeſty of the people in every pure democracy, and of that of the king here.

2ndly. Of the powers of each: 1. of enacting laws; by the original Roman conſtitution of government, after the expulſion of Tarquin, Ὁ δημος ακυρος ην τυ**νομου τι ποειν ανευ προβουλευματος; Plutarch, in Vit Coriol. Populus jus non habebat legem condendi, ſine [*ſenatus conſulto, quo ſanciebatur ut aliquid ad populum latum ſit*, Lex in voce προβ] or, as Grotius renders the paſſage, "niſi ſenatus præceſſiſſet auctoritas;" by which he explains the phraſe of Livy, niſi "patres auctores fierent"; which may be rendered thus, "the people had no power to enact any thing as a law, which had not previouſly paſſed the ſenate as a bill, or without the authority of the ſenate, or unleſs the fathers were authors (propounders) of it; and again προβουλευειν τω δημω, Plut. in Solone, is rendered, by the lexicographers, conſultare de re aliqua priuſquam populo proponatur, to conſult on any thing before it be propounded to the people; the propounding power was not then in the elected magiſtrates. In Great Britain the king enacts laws, but ſuch only as are propounded to him by the houſes in the form of a bill, or their conſultum. 2. The ſupremacy in matters of religion. Theſe Cicero informs us, ipſi pontifices ſemper non ſolum ad ſuas cœrimonias, ſed etiam ad populi juſſum accommodaverunt, "the pontifices did not always accommodate them according to their ritnals, but the orders of the people." Pro Dom ſua Gron. f. 136. And, ſpeaking of the exertion of that power on a ſecond occaſion, he ſays, "populus Romanus, cujus eſt ſumma poteſtas omnium rerum, &c. juſſit." De Har. Reſp. Gron. f. 11. The Roman people, whoſe power is over all cauſes ſupreme, ordained, &c.; and he confirms his poſition with precedents. Our laws declare the king, in like manner, to be the ſupreme head of the church.

The Roman people ordained, 3. the declaration of war; 4. the concluſion of treaties; 5. nominated civil magiſtrates; 6. military officers;

him; a judicial and cenſorial power being veſted, jointly or ſolely, in each houſe of Parliament over all the other councils, and

officers; 7. pontiffs. Theſe functions are all in the king. 8. The Roman people conferred nobility, by nominating to offices, to which the jus imaginis, or jus nobilitatis, was annexed: and the king is here the fountain of honour. 9, 10. The regulation of coin. The Roman people altered the ſtandard twice in the comitia, ultimately reducing coins of the ſame denomination to one twenty-fourth of their former weight. The king regulates the coin; and, as an attribute of majeſty, to coin money is among the crimina læſæ majeſtatis, or treaſon. 10. On the ſame principle he regulates weights and meaſures; 11. fairs and markets; 12. and is arbiter of commerce; but the two latter follow it more laxly. The Roman comitia held theſe powers as derived from the majeſty of the people: our laws veſt them in the king.

3dly. Rights common to both: 1, 2. dominion, or ultimate property of land. The lands of the Romans, almoſt to the walls, were conqueſts, and all the conquered lands were the property of the people; "publicatur ager qui ex hoſtibus captus ſit" ("Fit Populi" Gronov. n) Pomponius apud Grotium. Even in their narrow original territory, the effect of this principle was in full action. No Roman could by will ſet aſide the legal heir of his land, but in an aſſembly of the people; or, as Monteſquieu obſerves, "wills were properly laws there paſſed." Eſp. des loix, l. 27, c. 1. In our law we find that one principle, "that the king was univerſal lord and original proprietor of all the lands in the kingdom," (Bl. v. 2. p. 51) is interwoven with them all. 2. His licence to bequeath land by will was a conſequence thereof. 3. Guardianſhip of minors; a magiſtrate elected by the people, granted the tutela dativa (Omphalius in oratione pro Cœcina) of minors left without guardians, to perſons approved by him. The power here is in the Lord Chancellor, nominated by the king. 4. Other conſequences of this dominion of the people over eſtates real, were land reverting by *forfeiture*; populus Romanus, municipiis ademit agros**fuit enim populi poteſtas. Cic pro Dom ſua f. 79 et ſs. 33, 46, 101: they reverted to the people, and might be granted anew by them. Ib. f. 107. With us, all forfeitures are the property of the king. 5. By parity of principle, the caſe is the ſame of lands eſcheated. 6. It is highly probable, that the people had the right of *treaſure trove*; for the emperors ſucceeded to their rights: and Herodes Atticus, who had diſcovered a great hidden treaſure, conſidered it as the emperor's of right. 6, 7. Eſtrays and wreck are minute objects, falling under the ſame principle. 8. Mines of gold and ſilver. Monteſquieu quotes a fragment of Polybius, preſerved by Strabo, which ſhows, that "the *Roman* people *received* daily from the ſilver mines of Spain 25,000 drachmæ, amounting to ſomewhat more than 200,000l. a year. (Eſp. des L. l. 121, c. 11). The people of Athens rented out their ſilver mines, to natives and foreigners indifferently, at $4\frac{1}{2}$l. per cent. of the product.

Plut.

and over their own members, in the exerciſe of their parliamentary functions. This Majeſty being thus inveſted in the King, he becomes *the repreſentative of the entire people*, to every individual at home, and to all foreign nations. And we think the following principle of Bl. moſt ſound, though not eaſily reconciled to the ſpirit of what he may have elſewhere ſaid: "In the King, as in a centre, all the rays of his people are united, and form by that union a conſiſtency, ſplendor, and power, that make him (as he limits it) feared and reſpected by *foreign potentates*." Bl. v. i, p. 252. But, in the eyes of an individual, and ſubject, ſolemnly bound to obey him by the oath of allegiance, does he ſupport a leſs auguſt repreſentation? Does the law, ordaining that oath, deſign him to be viewed with leſs awe and reſpect, by him who takes it, than by a foreign and independent Sovereign?

Plut. in Vit. Dec. Rhet. In Britain, all mines of gold and ſilver are called royal, and belong to the king, Bl. v. i, 294. Theſe rights, held by the people in conſequence of their majeſty, are alſo here by law in the king.

4thly. Immunities. 1. The people could do no wrong (i. e. none) cognizable by law. Judgment on all offences was originally in the comitia; and, in greater cauſes, moſtly exerciſed there to the laſt. The magiſtrates gave ſentence by judicial powers, delegated by the people; to whom appeals againſt ſuch judgments laid. The king can do no wrong. 2. The conſequence whereof is, "in the king can be no negligence or laches." B. i, 247. 3. He cannot be non-ſuited, for that is followed by coſts, "pro falſo clamore ſuo," and a fine to himſelf, B. v. 3, 296. 4. The rights of a whole people, as ſuch, cannot be preſcribed againſt: and of the king our law ſays, "nullum tempus occurrit regi." B. i, 247. 5. An ordinance obtained in the comitia, under falſe pretences, was not valid. Ac pro Dom ſua Gron. f. 550. "Grants obtained from the king, by deceit, are not valid." Blackſtone.

The majeſty of the king is affirmed in every law that is paſſed; and is of the very eſſence of the conſtitution, and not an anomalous adjunct thereto. The ſame is true of all its parts, or rather attributives; and thoſe enumerated above include almoſt the whole of what are ordinarily, although wrongly, taken to be incidental prerogatives of the crown, although all ſpringing from a common root. Two or three of the number are left unconſidered. To have entered on the ſubject of purveyance and pre-emption, would have lengthened this long note; firſt fruits, and tenths, are now a contribution of the richer to the poorer claſs of the clergy: the Maritagium is declared by Bl. to have been irregular, even upon the feudal ſyſtem: the king's claim to waifs, royal fiſh, &c. is of too little effect to be brought in exception to, or confirmation of, any thing.

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After the attention thus paid, to what we eſteem the point of the firſt conſequence in this Letter, we have leſs to beſtow on others; which are, notwithſtanding, of great moment. The mode in which Blackſtone has introduced to the law ſtudent the firſt conſideration of the royal prerogatives, is deſervedly cenſured as inartificial, and as preparing his diſciple to look with great complacency on its further reduction. For, treating firſt of the primary rights of individuals, he immediately afterwards proceeds (as mentioned above) to thoſe which are ſubſidiary to them; the ſecond of which he ſtates to be, "the limitation of the King's prerogative." The exceptions to a rule, in a book on the elements of any ſcience, form very unprecedented introduction to the rule itſelf; and, without entering into any conſideration of the remaining qu[illegible] of the practically effective prerogatives of the crown, [illegible]re aſtoniſhed to find this ſo invidiouſly introduced, in a work, where it is maintained, that there has been an "immoderate reduction of the ancient prerogative", (v. iv, p. 441) ſupported indeed by a buttreſs (the public debt) which we muſt either laboriouſly remove, or which, by its own increaſe, will fall, and ſweep away every thing in its mighty ruin.

The unconſtitutional language, reported to be made uſe of by ſome ſpeakers in Parliament, in which the King is ſtated to be only a legiſlative co-eſtate, in coparcenery with the two houſes, has its due ſentence paſſed upon it. To thoſe who, at ſuch a period as this, ſhall object to this remark of the letter-writer, and to others of the like kind, that theſe are verbal diſtinctions only, it muſt be anſwered, that new forms of expreſſion, from high authority, uſually generate new opinions, and change of opinions new revolutions. The errors of Blackſtone are here attributed to the abſolute want of good legal writers on this branch of his ſubject. A moſt important chapter of this diviſion, is that of the *lex et conſuetudo parliamenti*; of which Coke emphatically complained, that it was "ab omnibus quærenda, a multis ignorata, a paucis cognita." Complaints which Blackſtone himſelf reiterated, ſo that we muſt of neceſſity regard even him as an authority for this part of the Letter.

If we had not had repeated recent occaſions to give our approbation to the principles, the abilities, and ſpirit of reſearch in the letter-writer, we ſhould give it decidedly and particularly here: what we then ſaid, we deſire to be conſidered as reaffirmed on this occaſion.

To the Letter is added a Poſtſcript, containing ſtrictures on the account of the diſpute between the writer and Profeſſor Wooddeſon in the Critical Review. In this the author writes with the confidence of a man who feels himſelf on perfectly

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ſure ground; and he defies all opponents to controvert, what the whole body and hiſtory of our law eſtabliſh as the true nature of the conſtitution.

ART. VI. *The Philoſophy of Natural Hiſtory. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. II.* 4to 515 pp. 1l. 1s. Bell and Bradfute, Edinburgh; Robinſons, London. 1799.

IN this volume*, Mr. Smellie gives a brief account of the methods or ſyſtems propoſed by the principal naturaliſts, both ancient and modern, from Ariſtotle to Pennant; and afterwards treats on the diviſion of animals into oviparous and viviparous, as well as on the principal theories of animal impregnation. The Harveyan theory is treated by Mr. Smellie with much contempt; and, indeed, ſo far as regards the ſuppoſed, and generally granted, proceſs of the rupture of the external coat of the ovarium, and the ſudden abſorption of an ovum, by the orifice of the Fallopian tube, we are ſtrongly inclined to agree with him in opinion. We ſhall extract the paragraph entire.

"Harvey's idea of eggs is ingenious, and founded on a ſtrong analogy. But the facts he produces ſeem not ſufficient to ſupport the hypotheſis he has adopted. If we reflect on oviparous animals, from the humming-bird to the largeſt of the feathered tribes, we ſhall perceive that the eggs bear ſome proportion to the magnitude of the animal which gives birth to them. But in man and the larger quadrupeds, what Harvey, and many other writers of reputation, have choſen to denominate *eggs* in their ovaria, are almoſt infinitely diſproportioned, by their minuteneſs, to the magnitude of the animals which are ſuppoſed to proceed from them. An elephant, or even a human being, produced from an *egg* not ſo large as a *pea*, requires a degree of faith that few men poſſeſs. Here the analogy between real oviparous animals and the larger quadrupeds ſeems too diſtant, and even too ridiculous, to obtain general credit. Beſides, how is this egg, after impregnation, to enter the Fallopian tube, and be, through this channel, conveyed into the uterus? The Fallopian tubes have no immediate connection with the ovaria. But we are told, that, in the moment of impregnation, the *fimbriae*, or fringed mouths, of the Fallopian tubes, embrace the ovaria, ſwallow an egg, and tranſmit it to the uterus, where it is cheriſhed, hatches, and, in proper time, produces a living animal! Whoever is capable, after conſidering the ſtructure of the parts, of

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* The firſt volume was publiſhed before our work commenced.

believing this ſtrange proceſs, ſeems to have more faith than is neceſſary to conſtitute a good Muſſelman." P. 130.

The ſyſtem of Luewenhoek we cannot here diſcuſs with propriety: it is ſufficient to ſay, that it meets with no approbation from the preſent author. Nor is he more favourable to the Count de Buffon's idea of *organized moliculæ*.

On the ſuppoſed effects of the maternal imagination on the embryo, Mr. S. after mentioning the well-known anecdote of the woman at Paris, who ſaw a criminal executed on the wheel, &c. beſtows much contempt on the idea of any ſuch impreſſion being ever really experienced. Such indeed is the general ſentiment among modern philoſophers, yet when we calmly conſider the arguments, and ſeemingly well-atteſted facts, adduced by thoſe who ſupport the oppoſite theory, we find ourſelves obliged to acquieſce, for a time, in the celebrated deciſion of Sir Roger de Coverly; namely, that "*much may be ſaid on both ſides.*" On this occaſion, Mr. S. does not forget to quote the Scripture account of the artifice of Jacob with reſpect to the peeled rods, in order to obtain variegated flocks; which undoubtedly he does with no intention of paying reſpect to that authority.

The irregularity of the Count de Buffon's mode of placing quadrupeds in his Natural Hiſtory, is properly reprehended by this author; whoſe ſentiments we ſhall extract.

"We ſhould be apt to imagine that M. de Buffon, when he laid down this principle of arranging animals, had not only been miſtaken in his philoſophy, but had forgotten the ſubject upon which he was writing: that young and uninformed minds gradually acquire additions to their ſtock of ideas from the objects which ſurround them and ſolicit their attention, or, in other words, that objects, in proportion to the novelty of their appearance, and the utility they promiſe to afford us, make the deepeſt impreſſions on our minds, and, of courſe, their properties are not only firſt attended to, but more minutely inveſtigated than thoſe which are either more diſtant or leſs intereſting, is a fact that cannot admit of a doubt. But the obſervation, however juſt, is here miſapplied. If we did not know that M. de Buffon was endeavouring to aſcertain the principles of arranging the animal world, we ſhould be led to think that he was tracing the manner in which ideas were acquired, and the proportional force of the impreſſions we receive from external objects. But, who would not be aſtoniſhed to ſee this fact applied to a ſcience of an oppoſite nature, and conſtructed upon very different principles? There are many other relations by which mankind are connected to the animate and inanimate productions of Nature than what ariſe from utility and local ſituation. Beſides, the principle is extremely limited and defective. The connection of mankind with natural objects is, in many caſes, entirely caſual, depending on the climate, the ſtate of the ſociety in which he lives, with regard to culture, inſtitutions, prejudices, and a thouſand fortui-

tous circumſtances. Again, are there no natural relations between the various tribes of brute animals? Are they all related to man, without any connection among themſelves? Have they no common properties in the form of their bodies, their movements, or in the internal powers by which their actions are governed? M. de Buffon will not go ſo far; and yet he makes very near approaches. 'An aſs,' ſays he, 'is an aſs, and a cat, a cat.*' 'Nature,' he remarks, in another place†, 'proceeds from one ſpecies to another by ſuch imperceptible degrees, that we are often tempted to link many of them together as belonging to the ſame family. We ought not, however, to forget, that theſe families, or genera, are created by ourſelves, in order to aſſiſt the underſtanding; and that, if we cannot comprehend the real connections of natural objects, it is our own fault, and no defect in Nature, who knows nothing of thoſe pretended families, and who, in fact, has only made individuals. An individual is a detached being, which has nothing in common with other beings, except that it reſembles, or rather differs from them. All the ſimilar individuals which exiſt upon this earth are conſidered as compoſing the ſpecies of theſe individuals. It is not, however, the collective number of individuals, but their conſtant ſucceſſion and renovation, which conſtitute their ſpecies.'

"In this and many other paſſages, M. de Buffon endeavours to perſuade us, that no ſuch thing as genus exiſts in Nature, but that all her productions are unconnected ſpecies, or mere collections of ſucceſſive individuals. He allows, indeed, that the connections or differences of many ſpecies are often ſo imperceptible, that we are in danger of concluding them to be of the ſame family. This admiſſion is ſufficient. It relinquiſhes the very point for which he ſo ſtrenuouſly contends; a circumſtance by no means uncommon in the works of this moſt ingenious, but verſatile author." P. 61.

"How eaſily do mankind deceive themſelves, and how naturally does this deceit lead them into contradiction and abſurdity? M. de Buffon, in the 26th page of his firſt volume, juſtly reprehends Aldrovandus for intolerable prolixity; and tells us, that his hiſtory might be reduced to one-ſixth of its preſent ſize, if the immenſe load of uſeleſs and foreign matters were removed. But, the ingenious Frenchman had not the moſt diſtant idea, when he made this pertinent remark, that he was writing a ſevere ſatire on his own book, which had, by that time, ſwelled to eighteen large volumes in quarto, beſides his hiſtory of birds, which conſiſts of nine volumes more; and, if he had fortunately lived to complete his plan, the work would have been a much more ponderous load than that of the voluminous *German*." P. 66.

The author afterwards treats of reproduction, of mules, of the varieties of animals, of the manners and cuſtoms of different nations, of ſleep and dreaming, of the language of beaſts, &c. &c.

"* L'Hiſt. Nat. vol. i. p. 40. † Ibid. vol. iv. p. 384. et ſeq."

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In the courſe of this volume, as well as in the inſtance above remarked, Mr. S. appears too often to be infected with the very pernicious propenſity, ſo common among the minor modern wits, of affecting to quote the ſacred writings with an air of ridicule. Thus, in the account of the ſucceſsful effect of David's muſical powers in the cure of Saul's diſturbed ſtate of mind, he ſteps out of his way to obſerve, that

"This is well; but, from the following part of the hiſtory, we learn that David was not only *cunning* in playing on the *harp*, but that he was equally *cunning* in *politics*; for, in a ſhort time afterwards, he *harped* poor Saul both out of his *kingdom* and his *life*."

This petulance cannot too ſtrongly be reprehended, eſpecially when, as in this caſe, it is fooliſh and unjuſt as well as indecent.

Neither this volume, or the former, of Mr. Smellie's work, will ever be claſſed, by ſcientific men, among the valuable productions of a philoſophical nature. The utmoſt that can be allowed to them is, that they contain many ſcattered articles of uſeful and agreeable information, and may, when not infected with impiety, be conſulted with occaſional advantage by general readers.

Art. VII. *Dr. Hey's Lectures in Divinity.*

(Concluded from p. 153 of our preſent volume.)

THE learned Profeſſor now conducts us to the part of his work, which is dedicated to the conſideration of the doctrines of the Church of England, as exhibited in her celebrated confeſſion of faith, commonly called the Thirty-nine Articles. This is not the leaſt intereſting part of his labours; and, indeed, more immediately connected with the deſign of the Norriſian Lecture.

Concerning theſe Articles, we need not advert to the contentions, the doubts, the diſputes, the diſcord, and heart-burnings to which they have given birth, even within the boſom of the eſtabliſhment. "*Omnia jam vulgata.*" For a long time, aſſuredly, the defenders of the Engliſh Church were not ſufficiently aware of the ſtrength of the ground on which they ſtood. The tone of ſarcaſm and menace, the overbearing preſumption of the author of the Confeſſional, either from the infatuation, the miſtaken caution, the needleſs timidity of thoſe, whoſe duty it was to oppoſe the progreſs of his ſentiments, had an effect, which neither

neither the juſtice of the cauſe, or the ability of the writer, at all warranted. The advocates of the Church of England reſted their defences on every ground, except that on which preciſely they ought to be reſted. The danger of change, the inexpediency of innovation, the poſſibility of impairing even the civil conſtitution, by a raſh attempt to remove *religio antiquitatum*, were among the topics by which the attacks on our Church were reſiſted; even in the ableſt reply ever offered to the arguments of the author of the Confeſſional, and his diſciples (we mean the late Dr. Balguy's celebrated Charge) the defence was confined to the outworks of the citadel. But a particular and detailed, diſtinct and ſyſtematic defence of the doctrines contained in our Articles, on ſcriptural grounds, was not till lately attempted. And yet, in our opinion, this is the only true, honourable, manly, and effective, becauſe the only Chriſtian defence of them. Unleſs we are greatly deceived, they will bear the ſtricteſt ſcrutiny. We are convinced, that they exhibit, upon the whole, with a mixture of thoſe imperfections neceſſarily attached to every human effort, a faithful interpretation of the ſenſe and character of the doctrines of Chriſt. That they reſt, in this reſpect, upon the baſis "of the Apoſtles and Prophets; *Jeſus Chriſt* himſelf being the corner ſtone." It is on this foundation, and this only, that they can be by public authority propoſed to our aſſent, and received by thoſe who give that aſſent. We are entirely of opinion, that the more the doctrines of our national Church are conſidered in this point of view, the firmneſs and ſtrength of their foundation will be more and more conſpicuous, and that even in thoſe very inſtances where they have been moſt peculiarly thought liable to objection.

To promote this ſalutary end, the Profeſſor's labours, if accompanied by the ſtudent in the extent and detail in which the learned author has branched them forth, will be eminently conducive. In the firſt chapter of the third book, he deduces the right of propoſing Articles of Faith from the ſtructure of religious ſociety in general. This is done with thought and ability; but his ſentiments are a little tinged with a refinement, which is almoſt inſeparable from that ſpeculative turn of mind, which appears a ſtrong feature of the work under conſideration. In the ſame mode of inveſtigation, the author has conſidered the aſſent given to Articles of Faith, as connected with the general nature of veracity. The Profeſſor ſeems to ſtate, that the veracity of our aſſent to Articles of Faith muſt be ſuch, as the nature of ſuch confeſſions will admit of. He ſeems to hint at ſomething like a latitude of interpretation, which, though not ſtrictly warranted by the letter, will not ſubſtantially

depart

depart from the aſſent of the propoſed ſyſtem. This is really very tender ground. Undoubtedly we agree with the learned Profeſſor, that human Articles of Faith are abſolutely neceſſary to the exiſtence of a Chriſtian Church. We are aware, with him, that imperfections, inaccuracies, and even ſlighter errors, will be found in the beſt and ſoundeſt human confeſſion of faith; and conſequently, that if we withhold our aſſent from every public ſyſtem of doctrines, becauſe we can imagine one more perfect to exiſt, we muſt deprive ourſelves of the advantages of all ſocial religion, that is, of the very eſſence of Chriſtian charity, comfort, and conſolation. But in the great and leading features of the ſyſtem we embrace, our fair and direct, and unequivocal aſſent is neceſſary. No abatement can here be ſafely admitted; neither the *animus imponentis*, obſoleteneſs of doctrines, or any other circumſtance, can offer a ſatisfactory diſpenſation to the ſubſcriber. The queſtion to be anſwered is, "do theſe Articles fairly exhibit the meaning of the Holy Scriptures?" Out of the various interpretations which are put upon the words of revelation, has the Church we belong to, ſelected thoſe which, upon the whole, ſeem moſt faithfully to exhibit the true doctrines and ſpirit of the Goſpel? This is a very plain and uncomplicated queſtion; to which, if we can render a conſcientious affirmative anſwer, we are fully juſtified in ſigning the Articles of a national Church. As far as the worthy author's obſervations on veracity go to this point, we cordially aſſent to him. But we are much afraid, that the poſitions laid down by him may, contrary to his intention, open a door for relaxed and even pernicious caſuiſtry in thoſe, who may be willing to take refuge in the authority of his high character, both for learning and piety. Of the venerable author's integrity and honour, which he ſo juſtifiably aſſerts, and of his horror of every ſpecies and degree of inſincerity, we are fully convinced. From perſonal knowledge of him, the writer of this article can ſay,

"——— Certè vita tibi ſemper directa ſupernas
Ad leges, ſequeriſque Deum."

We ſtill look upon ourſelves bound to expreſs our decided diſapprobation of the example of the Church of Geneva, which is adduced by the Profeſſor, if not with poſitive approbation, yet ſurely in a manner not far removed from it. We will ſubmit the whole paſſage to the judgment of our readers.

"But, in the modern Church of *Geneva*, the moſt complete *tacit Reformation* ſeems to have taken place. Geneva was the metropolis of Calviniſm; Calvin himſelf taught there; and, after him, Beza: but the Geneveſe have now in fact quitted their Calviniſtic Doctrines, though

though in *form* they retain them: one reason for retaining the form is, lest they should be thought Heretics by the Dutch Churches.—When the Catechumens are admitted to the Sacrament, they only give an assent to the Scriptures, and the Apostles' Creed; but, when the Minister is admitted, he takes an oath of assent to the Scriptures, and professes to teach them 'according to the Catechism of *Calvin*;' but this last clause, about Calvin, he makes a separate business; speaking lower, or altering his posture, or speaking after a considerable interval. —There seems still to be some obligation to read public *Lectures* at Geneva on Calvin's Catechism, for the Lecturers propose a part of it as a *subject* or text; but then they immediately go off to something else: they do not adhere to it, nor even treat of it.—The youth are chiefly taught Ostervald's Catechism, which seems to contain what may now be called the *real* religion of Geneva*." Vol. ii, p. 56.

We are unwilling to suppose, that the Professor means to justify, by what he calls a *tacit repeal*, so flagrant a violation of the laws of conscience and morality, and even the religion of an oath, in its *inmost sanctuary*.

We further cannot admit, that the doctrines of our Articles are in any material instance obsolete. The learned Professor himself has, by a most able elucidation and defence of them, gone as far as any man to prove them *not* to be so; and has, with uncommon ability, drawn some of the instances most strongly objected to by their adversaries, that they rest upon the firm foundation of reason and Scripture. We profess to be perfectly at a loss to know upon what grounds this mode of defence is resorted to, when the direct and honourable one, so consistent with Christian sincerity and simplicity, has been so considerably facilitated by the Professor himself.

But, after some ambiguity and refinement in the thirteen first chapters of the third book, we find ourselves, in the fourteenth chapter, upon ground where we tread with firmer footsteps. The Professor's defence of *Tests*, and his doctrines concerning them, meet our hearty approbation.

"Tests make a part of the plan, which divides the religions in one nation, into the established and the tolerated; and they contribute to the peace aimed at by that plan, though they occasion some murmurings and discontents. They give security to Church and State at the same time; for, as all dissenters make a common cause, they must overturn the established Church, if they could get into power; and, if they overturned the Church, they would throw the State into disorder. It must be better for the State to have those in power use all

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"* This account is taken from a Letter written by a late Minister of Geneva, to a respectable Fellow of a College in Cambridge; written, I believe, for my information; with a view to my History of Predestination."

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their power in Government, than to have them uſe a good deal of it in trying to defeat one another.—The Church has a right to this protection from inroads of enemies: and indeed the diſcrimination is a great advantage to thoſe amongſt Diſſenters themſelves, who wiſh chiefly for peace and comfort." Ib. p. 145.

The author, in opening his explication of the firſt and ſecond Articles of our Church, in the leading doctrine of the Holy Trinity, and the divinity of Chriſt, diſplays great and maſterly knowledge of his ſubject. His hiſtorical inveſtigation of the doctrine, and of the diff rent hereſies ariſing out of it, is derived from a moſt matured, extenſive, and corrected view of Eccleſiaſtical Hiſtory; ſuch parts of which as are calculated to illuſtrate either the progreſs or derivation of opinion on theſe ſubjects, are exhibited with ſuch perſpicuity and ability, as to convey not only elementary knowledge to the young ſtudent, but much uſeful, critical information to thoſe who have ſpent their lives in theological ſtudies.

With his paraphraſe on this important doctrine, we cannot help preſenting our readers. It is in the higheſt degree calm and dignified, juſt, meek and charitable.

" As to the Exiſtence and Unity of God, when my buſineſs is only to interpret his word, I have no difficulty. Nor do I heſitate about his being free from the imperfections and impurities of *Body* (or of whatever is diviſible) and the impotencies of human *paſſions*.—And how inadequately ſoever I may be able to comprehend his infinite duration, power, wiſdom, and goodneſs, yet I cannot doubt, that they are declared and publiſhed in the Holy *Scriptures*, or that He is there repreſented as the *Creator* and *Preſerver* of all things.—Indeed, for ſuch opinions as theſe, I ſhall never have need to *ſeparate* myſelf from any religious Society, which is at all rational; and therefore, however important they may be as ſubjects of meditation, it is needleſs for me to enter minutely into them, when I am only comparing different interpretations of Scripture; and that merely as they diſtinguiſh one *Church* from another.

" But, when it is propoſed to me to affirm, that 'In the Unity of this Godhead there be three Perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt;' I have difficulty enough! My underſtanding is involved in perplexity, my conceptions bewildered in the thickeſt darkneſs: I pauſe, I heſitate; I aſk what neceſſity there is for making ſuch a declaration? And my difficulty is increaſed, when I find, that making this declaration *ſeparates* me from Chriſtians, whom I muſt acknowledge to be rational and well-informed; from thoſe, who have ſtudied ſome parts of Scripture with ſingular ſucceſs.

" When I have continued in this ſtate for ſome time, I recollect, that every man in Society, when knowledge is progreſſive, may have occaſion

occaſion to go upon propoſitions*, which only Beings ſuperior to himſelf fully comprehend, for the preſent:—and I ſee, that, if either ſuch a declaration muſt be made, or ſome parts of Scripture muſt be neglected, or wreſted from their natural ſenſe, that then obſcurity ought not to deter me from making it; and that I muſt content myſelf with lamenting a ſeparation, to which I muſt ſubmit, as without it the ends of *religious Society* cannot be obtained. Things of a great and ſolemn nature cannot be recorded in the Scripture for no end or purpoſe. All therefore ſeems now to depend upon what the *Scriptures* really teach.

"I ſearch then the *Scriptures*;—of the *Father* I find many things ſaid, which belong to none but God.—To the *Son* and *Holy Spirit* I find ſuch titles given, as ſeem to me due only to Divinity; and moreover ſuch intimacy of *connexion* with the Father is aſcribed to them, as I can put no *limit* to: and the ſame is true of the *power* ſhewn in their various acts, and of the *duration* of their exiſtence. I can conceive no *titles* above their titles; no *intimacy* of connexion beyond theirs with the Father; no *power* above their power; no *duration* before or after their duration.

"If I had my choice, I would thus expreſs myſelf *negatively*; I would ſay, the *connexion* between Father, Son, and Holy Ghoſt is ſuch, as I can ſet *no bounds* to; I cannot make any *ſeparation* between them; —*neither* can I *limit* their power or duration;—but, if I am called upon by authority to uſe a *poſitive* expreſſion, I uſe one, but neceſſarily in the ſame *ſenſe*: and thus I ſpeak of their being '*of one ſubſtance*, power, and eternity.' Such indeed they are to *me*; to me they are divine; how they are *in themſelves*, it is impoſſible for me to comprehend†.

"I am moreover very forcibly ſtruck with finding a kind of ſettled cuſtom in Scripture of mentioning Father, Son, and Holy Ghoſt together, on the moſt ſolemn occaſions: of which *Baptiſm* is one; not more perſons, not fewer: to what can this be aſcribed?

"Still there is one thing never to be forgotten for a moment; that is, the *Unity* of God; Scripture and Reaſon jointly proclaim, there is but ONE GOD: however the proofs of the Divinity of the Son and Holy Ghoſt may ſeem to *interfere* with this, nothing is to be allowed them but what is *conſiſtent with it*:—the divine nature, or ſubſtance, can therefore be but '*one ſubſtance*;' the divine power can be but '*one power*.'

"But, does not this confound all our conceptions, and make us uſe *words without meaning*? I think it does; I profeſs and proclaim my confuſion in the moſt unequivocal manner: I make it an eſſential part of my declaration. Did I pretend to underſtand what I ſay, I might

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"* As *Mariners* calculate by rules, which they do not underſtand.

"† In Ser. 236 (or 191) de Tempore, Sect. 2. to be found in the Works of Auguſtin, the eternal generation of Chriſt is expreſſed by, '*non* aliquod *tempus* aſcribimus.'—It is alſo implied, that we take myſterious doctrines in order to *avoid* abſurdities;—'non poſſumus *aliter* confiteri eternum *Patrem*.'—I ſpeak rather of the *general* form or idea, 'non poſſumus *aliter* confiteri, &c.'—than of this particular argument."

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be a Tritheiſt, or an infidel, but I could not both worſhip the one true God*, and acknowledge Jeſus Chriſt to be Lord of all†. In uſing words with *wrong ideas*, I might expreſs error and *falſhood*; but, in uſing words *without ideas*, I profeſs no falſhood; I only *unite* the different *ſayings* of Scripture in the beſt manner I am *able*, though in a manner confeſſedly imperfect: but this imperfection I adopt, leſt I ſhould run into a *greater evil*, by putting a forced and wrong conſtruction on ſcriptural ſayings, in order to reduce them to the level of my human capacity." Ib. p. 248.

The extreme importance of this ſtatement, will juſtify the length of the citation.

Upon the whole, after ſeriouſly conſidering the extent of the plan of theſe Lectures; the great variety of knowledge, critical, metaphyſical, moral, and hiſtorical, with which the ſubject of them ſtands connected; the delicacy of many of the queſtions to be determined; the intricacy and perplexity to be unravelled; the heats to be allowed, and the multiplicity of ſtatements to be adjuſted, we cannot but bear our ſtrong and decided teſtimony to the conſpicuous ability with which this great and important undertaking has been executed. We eſteem it as an important acceſſion to the theological literature of our country. The extended and various learning, profound thought, calm diſcuſſion, copious and correct document, and, above all, the unruffled temper which diſtinguiſhes this great work, have excited our warmeſt admiration. We have never yet ſeen polemical theology more adorned with a mild and charitable ſpirit. This learned emeritus Profeſſor may be peculiarly ſaid αληθευειν εν αγαπη.

We however ſtill lament, that the metaphyſical refinement occurring occaſionally, ſhould make it neceſſary to the ſtudent to beware of adopting ſome of the Profeſſor's ſentiments; and that the embarraſſment, colloquialiſms, and frequent anomalies of the doctrine ſhould (though inſtances of fine writing may certainly be found) make it impoſſible for us, altogether, to recommend his ſtyle to their imitation.

" * John xvii. 3. † Acts x. 36."

ART. VIII. *Tranſactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illuſtrated with Copper-Plates. Vol. II.* 8vo. 378 pp. 7s. 6d. Johnſon. 1800.

THE virſt volume of this work was publiſhed in the year 1793, and noticed, with due commendation, by us in the ſame year*. We mention the date of the firſt publication, as evincing that the Society have been in no haſte to put togethet any materials that might offer, but choſe to ſelect only ſuch as were likely to anſwer the end of their inſtitution; by this, they have been enabled to furniſh a ſecond volume, which will be found in no degree to have degenerated from the firſt.

I. *Obſervations on the Caſe of a Woman, who died with a Fœtus in the Fallopian Tube.* By John Clarke, M. D.

In this caſe, the tube continued to bear the increaſe of the fœtus, until it attained its complete growth, without burſting; or, in other words, the woman went to her full time. Pains now commenced, ſhooting from the back to the navel. Theſe continued four days, when they left her. From this period her health began to decline. At the end of ſome months, ſhe began to be afflicted with pain towards the middle and lower part of the abdomen. A tumour, of from three to four inches in diameter, was at length formed, which burſting, a conſiderable quantity of fœtid matter was diſcharged at the opening; and the orifice enlarging, bones of a full-grown fœtus were voided. The woman became tabid, and after lingering ſome time died. On opening the body, the cavity of the uterus was found to be of nearly double its natural capacity. A bougie paſſed up the right fallopian tube, entered the ſac containing the remainder of the fœtus. Adheſion had taken place between the ſac and various parts of the meſentery and inteſtines, in which it had made two openings, by means of which part of the matter had been diſcharged with the fæces. Some ingenious obſervations, by the author, on the phænomena in this caſe, are added, tending to throw light on the nature of conception. Two engravings, ſhowing the form and ſituation of the ſac, with its adheſion to the neighbouring parts, are added.

* See Brit. Crit. vol. i, p. 384.

II. *Ac-*

II. *Account of a Caſe, in which Death was brought on by a Hemorrhage from the Liver.* By G. Blane, M. D. F. R. S.

A boy, aged eight years, of a delicate conſtitution, ſubject to complaints in his ſtomach and bowels, after ſuffering theſe pains to a greater degree than ordinary for a few days, "was ſeized," we are told, "with a ſevere pain in the left hypochondrium. This continued between five and ſix hours, when he became ſuddenly faint, and, loſing all ſenſe and motion, was thought to be in a ſwoon; but from this he never recovered."

On opening the body, a large quantity of coagulated blood was found covering the inteſtines, on the left ſide, which had proceeded from ſeveral fiſſures in the liver. The fiſſures led to cavities in the liver of various ſizes, which were alſo full of coagula. As no violence, or accident, adequate to the effect, had occurred to this child, "it ſeems probable," the author obſerves, "that the rupture, and conſequent hemorrhage, were owing to the weak ſtructure of the liver, which correſponded with the general weakneſs of this young perſon's frame." The right kidney, in this ſubject, was nearly obliterated, nothing remaining but a membraneous bag, capable of containing about half a pint of water; yet it is remarkable, he had no complaint indicating diſeaſe in the urinary organs.

III. *An Account of the Croup, as it appeared in the Town and Neighbourhood of Cheſham in Buckinghamſhire, in the Years* 1793 *and* 1794. By Henry Rumſey, Surgeon at Cheſham.

The Croup was uſually ſuppoſed not to affect perſons more than twelve years of age; but one of this writer's patients was thirteen, and one fourteen years of age. The author appears to have deſcribed the ſymptoms of the diſeaſe with great accuracy; which he was enabled to do, having attended forty children afflicted with the complaint, during the time it prevailed at Cheſham. Bleeding, bliſters, emetics, and all the various medicines ordinarily recommended in this diſeaſe, were had recourſe to, but with little advantage; a majority of the patients dying between the third and fifth day from the attack. Two patients to whom calomel was given recovered; but as the epidemic ſeemed to have diminiſhed in malignity, before it occurred to the author to uſe this medicine, he candidly acknowledges theſe experiments cannot be regarded as teſts of its efficacy in the complaint.

IV. *The Caſe of a young Woman, who poiſoned herſelf in the firſt Month of her Pregnancy.* By Thomas Ogle Surgeon, Great Ruſſel-ſtreet, Bloomſbury. *With an Account of the Appearances after Death.* By the late John Hunter.

This

This paper is curious, as giving an accurate account of the ſymptoms conſequent on taking a large doſe of arſenic, no medicine having been taken with the view of evacuating it from the ſtomach; and of the appearance of the ſtomach and bowels, which were examined a few hours after the death of the patient; but ſtill more for the deſcription of the alteration that had taken place in the uterus and its appendages, at this early ſtage of conception, before the embryo had acquired ſo much conſiſtence or bulk, as to be perceptible on the niceſt and moſt accurate ſcrutiny.

"The accuracy of the examination," the writer obſerves, "renders this caſe valuable, as it ſeems to enable us to decide a point hitherto not at all underſtood. That certain changes in the uterus take place previous to the reception of the fœtus, and that the fœtus does not acquire a viſible form for ſome time after theſe changes have been made."

V. *An Account of a Caſe of Diabetes, with an Examination of the Appearances after Death.* By M. Baillie, M. D. F.R.S. &c.

The ſymptoms were thoſe uſually deſcribed as attending this diſeaſe; namely, a dry ſkin, heat, flushing of the face, the pulſe ranging from ninety to an hundred, extreme thirſt, a voracious appetite, emaciation. Bark with vitriolic acid, ſoda phoſphorata, mercurial frictions, cicuta, opium, were tried in ſucceſſion, but without producing any material effect on the diſeaſe. "At length the patient was ſeized with ſore throat, and eryſipelas in the face, of which he died." On examining the body after death, no alteration was found to have taken place in the appearance of the kidneys, liver, ſtomach, or any other of the viſcera, ſufficient to juſtify the opinion of thoſe writers, who have ſuppoſed the diſeaſe proceeds from ſome affection of one or other of thoſe parts.

VI. *An Account of Two Caſes, ſhewing the Exiſtence of the Small-Pox and the Meaſles in the ſame Perſon, at the ſame Time; and an Account of a Caſe of Ague in a Child in Utero.*

The circumſtances are ſaid to have occurred to ſome patients of the author's, when at Aleppo, in the year 1765; and, as far as the evidence of a ſolitary caſe or two goes, tend to diſprove the opinion, that two diſeaſed actions cannot exiſt in the conſtitution at the ſame time.

VII. *Caſes and Obſervations on Strangulated Hernia.* By Everard Home, Eſq. F. R. S.

The

The Caſes are intereſting; and the obſervations following, ſhowing in what caſes ſucceſs may be expected from the operation, and in what caſes, and under what circumſtances, it muſt prove ineffectual, are highly deſerving the attention of ſurgeons.

VIII. *A fatal Caſe of Hernia of ſome of the Abdominal Viſcera, ſtrangulated in the Cavity of the Thorax.* By John Clark, M. D.

This Caſe is accompanied with two engravings, ſhowing the part of the diaphragm which had given way, and a part of the arch of the colon lying in the cavity of the thorax.

IX. *On the Effect of the pure, fixed Alkalies, and of Lime-Water, in ſeveral Complaints.* By G. Blane, M. D. F. R. S.

The caſes in which theſe medicines have been found to be particularly uſeful, "are thoſe," the author ſays, "in which there is no ſuſpicion of ſtone or gravel, but where the complaint proceeds from a preternatural tenderneſs, or irritability of the urinary paſſages and bladder." The author alſo uſes them advantageouſly, he ſays, in complaints of the ſtomach, particularly where an acid predominates. A gill of lime-water is to be given three times a day, and from fifteen to twenty drops of the aqua kali puri, diluted with water, as often. Certain cutaneous diſeaſes, particularly thoſe affecting the face, called gutta roſea, are found to yield to the ſame treatment. "I have employed," he ſays, "lime-water as a waſh, with manifeſt advantage, in ſimilar complaints, after mercurial and ſulphureous applications had failed."

X. *An Account of a ſingular Diſeaſe in the great Inteſtines.* By M. Baillie, M. D. F. R. S.

The ſubject of this caſe had been long affected with complaints in her bowels. After ſuffering a kind of dyſenteric affection for ſeveral days, ſhe voided a ſubſtance, which appeared, and actually proved to be, Dr. Baillie informs us, a portion of the large inteſtines, about a yard in length. She continued to live three weeks after this circumſtance happened; and, what will appear to augment the wonder, ſhe continued to void her ſtools during this time. Dr. Baillie ſuppoſes a ſheath of coagulable lymph had been formed by exudation, from the outer coat of the gut, prior to its ſeparation, which becoming membraneous, had ſufficient ſtrength or tenacity to admit the paſſage of the ingeſta through it. The fact appears ſo incredible, that,

that, related by a leſs accurate and intelligent inveſtigator, it could not have been believed. The account is accompanied by one engraving, ſhowing a portion of the gut that had been diſcharged. On this, a part of the peritoneal coat of the inteſtine, of the circular muſcular fibres, of the longitudinal bands, and of the two appendicule epiploicæ, are diſtinctly viſible; parts that could not have appeared, or reſemblances of them, in a mere mucus lining of the gut, if that had been all that had been diſcharged.

In Dr. Hunter's collection of anatomical preparations, there is, the author tells us, a ſubſtance reſembling a portion of gut, which was diſcharged in the courſe of a violent purging. The Doctor has ſince examined this ſubſtance, and has no doubt of its being a portion of the colon. The patient lived two years after voiding it; but the particulars of the caſe are not known to him.

XI. *An Account of an uncommon Tumour formed in One of the Axillary Nerves.* By E. Home, Eſq. F. R. S.

Prior to entering on the ſubject, the author gives a ſhort account of a particular ſpecies of encyſted tumour occurring in the neck and other parts, of a yellowiſh white colour, reſembling, in appearance and conſiſtence, the human kidney. In removing this kind of tumour, it is ſufficient, the author ſays, to divide the membraneous covering, and diſengage it with the fingers. The parts will afterwards unite and heal without difficulty. The author has lately met, he ſays, with a tumour ſimilar in appearance to the above, but incloſed in a nerve; and hence, as might be expected, attended with more pain in its formation and increaſe, and with more difficulty in its removal. The cure is alſo leſs certain and complete, the motion and ſenſibility of the part ſupplied by the nerve being deſtroyed. In the firſt caſe, which occurred while the author was aſſiſtant to Mr. John Hunter,

"the nature of the tumour was not diſcovered until it had been every where laterally diſſected from the ſurrounding parts, when the upper and lower end of the tumour were found terminating in ſtrong white chords, which proved to be parts of the muſculo-cutaneous nerve, in which the tumour was incloſed. It was now thought prudent to remove the whole, by dividing the nerve at each end of the tumour. An attempt was made to heal the wound by the firſt intention, which did not ſucceed; but it got well as ſoon as wounds of that ſize uſually do, by ſuppuration and granulation. The patient loſt the uſe of her fore-finger and thumb, and there was a numbneſs in all the parts ſupplied by the nerve."

The author has ſince met with a ſimilar tumour, ſituated in the axilla.

" Its relative ſituation to the great nerves and blood veſſels, its obſcure motion, and the uncommon degree of pain it occaſioned, were unfavourable circumſtances," he obſerves, " for an operation, he was therefore induced to try a variety of means to relieve the ſymptoms; theſe failing, and the pain becoming intolerable, the removal of the tumour ſeemed to be the only means left that could give the patient a chance of getting well."

In this caſe, the tumour was diſſected from its ſheath or covering, when it was expelled by the action of the ſurrounding muſcles. No hemorrhage enſued, and the patient, who was relieved from his pain, ſeemed getting well, until the fourth day, when he became feveriſh; on the ſixth day his pulſe, we are told, was quick, and had a ſharpneſs in the ſtroke, his ſkin was hotter, his ſpirits depreſſed, and on the next day he died. On examining the parts after death, the tumour was found to be incaſed in one of the large nerves which form the axillary plexus. Some ingenious obſervations on the nature of theſe tumours, and of the ſymptoms by which they may be diſcovered, and diſtinguiſhed from tumours of a ſimilar nature, cloſe this very valuable practical communication.

XII. *On the Uſe of the Application of Gaſtric Juice to Sores.* By John Harneſs, M. D. Phyſician to the Fleet.

The author has found the application of the gaſtric fluid of graminivorous animals peculiarly uſeful in removing ſloughs, correcting the ſtench, improving the diſcharge, and facilitating the healing of large, deep, and foul ſcorbutic and other ulcers. He has tried it, he ſays, in above an hundred caſes, and finds it much more efficacious than the citric acid, bark, myrrh, rhubarb, opium, or any other medicine he is acquainted with; and his opinion of its ſuperior efficacy, in theſe caſes, is confirmed by the teſtimony of ſeveral of his correſpondents.

XIII. *The Caſe of a Perſon who was ſhot through the Lungs, and ſurvived for Thirty-two Years; with an Account of the Appearances of the Contents of the Thorax after Death.* By Everard Home, Eſq. F. R. S.

" The patient, an officer in the Britiſh army, thirty-one years of age, was ſhot through the cheſt. The ball entered on the left ſide, between the third and fourth rib, near the point of the ſhoulder. It paſſed obliquely upwards, and came out on the oppoſite ſide, between the ſecond and third rib. That the lungs were wounded was very ſoon aſcertained, by an hemorrhage from the mouth, which was ſo profuſe as to endanger his life.

" He

"He gradually recovered from the immediate effects of the wound, but it was two or three years before he could be ſaid to be reſtored to health. During the remainder of his life, he was very ſubject to an inflammation of his lungs on catching cold, and at thoſe times had a great deal of pain, and a very conſiderable expectoration. He died in the ſixty-fourth year of his age, thirty-two years after having received the wound through his lungs."

An accurate deſcription follows, of the alterations that had taken place in the lungs, and neighbouring parts, in conſequence of the paſſage of the ball through their ſubſtance.

XIV. *An Account of the Caſe of a Man, who had no Evacuation through the Bowels for nearly Fifteen Weeks before his Death.* By M. Baillie, M. D. F. R. S.

The cauſe of the detention of the fæces, was found to be a ſtricture of the lower part of the ſigmoid flexure of the colon, the aperture through which was ſo ſmall, as with difficulty to admit the paſſage of a gooſe-quill.

XV. *A Caſe of Rupture of the Uterus, from which the Woman recovered.* By Thomas Haden, Surgeon at Derby.

Although ſome circumſtances attending this caſe might induce the author to believe the uterus was ruptured, yet as the child is not ſaid to have been refracted, but to have remained in its poſition after the ſuppoſed rupture had taken place, and to have allowed an eaſy application of the forceps, and no part of the inteſtines came down before, or with the placenta, and the woman recovered in the uſual time and manner, we do not think this can be adduced as an inſtance of recovery after that accident, which we believe alſo does not often happen in the firſt labour.

XVI. *Hiſtory of ſome Caſes of Diſeaſe in the Brain, with an Account of the Appearances upon Examination after Death, and ſome general Obſervations on Complaints of the Head.* By Gilbert Blane, M. D. F. R. S.

Theſe caſes, which appear to be related with great preciſion and accuracy, well deſerve the attention of the medical reader, but do not readily admit of being abridged.

XVII. *Obſervations on Eryſipelas.* By William Charles Wells, M. D. F. R. S.

The caſes here related, evince that Eryſipelas is ſometimes communicable by contagion. This opinion is alſo corroborated

by obſervations of Dr. Fordyce, Baillie, Pitcairn, and Mr. Whitfield, apothecary to St. Thomas's Hoſpital, who remembers, he ſays, ſeveral perſons being attacked with eryſipelas in the face in the hoſpital, in the year 1760, who received the infection originally from a patient who died there of the diſeaſe.

"Should it be admitted," the author ſays, "that eryſipelas is ſometimes contagious, we ought, in all inſtances of it to guard againſt its ſpreading, by keeping the room of the ſick perſon well aired, and preventing unneceſſary communication between them and all other perſons."

Bark given early, in large and repeated doſes, moſt efficaciouſly and ſpeedily promotes the cure in this diſeaſe.

XVIII. *Obſervations on the Management of Caſes, in which the Face of the Child preſents towards the Os Pubis.* By John Clarke, M. D.

Some good practical obſervations are contained in this paper.

XIX. *Additional Caſes to illuſtrate Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneuriſm.* By Everard Home, Eſq. F. R. S.

Five Caſes are minutely related, in which the operation was performed; in four of them with complete ſucceſs. The patient, the ſubject of the fifth operation, died, partly owing, as it appears, to his intemperance, partly to the artery being diſeaſed beyond the part where the operation was, or where any operation could be performed.

XX. *The Caſe of Paunchoo, an Inhabitant of the Village of Gundaſſee, in Pergunah Humnabad, and Province of Tiparah, in Bengal.* By John Corſe, Eſq.

This paper gives an account of an extraordinary tumour of the ſcrotum, reaching down to the knees of the patient. It had been nine years in attaining that ſize, came on without any known cauſe, and was not attended with any conſiderable derangement of health. It continued afterwards increaſing, and, at the end of four years more, reached to his ankles; was then twenty-five inches in length, and thirty-eight in circumference. A good engraving of the patient, giving a lively repreſentation of the tumour, accompanies this paper.

XXI. *An Inſtance of the intire Want of Hair in the Human Body.* By W. C. Wells, M. D. F. R. S.

The

The perſon whoſe caſe is here related, to the age of thirty-four years, was furniſhed with hair on all the uſual parts of the body. At that time, without any preceding or accompanying diſeaſe, that he was ſenſible of, firſt the hair of his head, then of his eye-brows, eye-lids, and of every other part of his body gradually diminiſhed, and at length totally diſappeared. He has ſince married, has two children, and enjoys his uſual ſtate of health.

XXII. *Hiſtory of a Caſe of Aneuriſm, cured by a natural Proceſs.*

The principal Aneuriſm, for ſeveral appeared in a courſe of time, after attaining the ſize of a man's head, burſt. A conſiderable hemorrhage at firſt enſued, which was ſucceeded by a diſcharge of pus; the tumour by degrees vaniſhed, as did alſo the other aneuriſms, and the man recovered his health.

XXIII. *Experiments and Obſervations on the Growth of Bones, from the Papers of the late Mr. Hunter.* By Everard Home, Eſq. F. R. S.

"Bones, according to Mr. Hunter's doctrine, grow by two proceſſes, going on at the ſame time, and aſſiſting each other; the arteries bring the ſupply to the bone for its increaſe; the abſorbents at the ſame time are employed in removing portions of the old bone, ſo as to give to the new the proper form. By theſe means the bone becomes larger, without having any material change produced in its external ſhape."

The experiments, on which the above doctrine is founded, are alſo given.

XXIV. *A Caſe of an extra uterine Fœtus, diſcharged by the Rectum.* By Mr. Mainwaring, Apothecary.

All the circumſtances attending this not very common caſe, are related with preciſion. The fœtus was near two years coming away, during which time the woman ſuffered conſiderable pain; her pulſe was generally quick, ſhe had night-ſweats, and other hectic ſymptoms; but when the expulſion of the fœtus was completed, her feveriſh diſpoſition left her, and ſhe now enjoys good health.

XXV. *A Caſe of Pregnancy, in which the Ovum had become diſeaſed.* By Everard Home, Eſq. F. R. S.

Innumerable hydatids filled the cavity of the uterus, which were not confined to the placental part, but were found adhering to the whole inner ſurface of the ovum.

XXVI. *Caſe*

XXVI. *Case of strangulated Hernia, where the Operation succeeded after the Obstruction had continued Eight Days.* By Henry Feyer, Surgeon, Stamford.

We are not to despair, the author observes, even in the most unpromising cases; but rather perform the operation, than abandon the patient to inevitable destruction.

XXVII. *An Account of a singular Disease in the upper Maxillary Sinus.* By John Abernethy, F. R. S.

A very extraordinary case of exastasis.

XXVIII. *Some Observations upon the Combination of Medicines.* By George Fordyce, M. D. F. R. S.

The Observations, as will be expected from the known abilities of the writer, are ingenious, but will not readily admit of being abridged.

XXIX. and Last. *The Operation of puncturing the Bladder above the Pubis, and through the Rectum, illustrated with Cases.* By Everard Home, Esq. F. R. S.

The Cases are three in number. In the first, the bladder was punctured above the pubis; in the two latter, through the rectum. The patients all recovered. As the operation for puncturing the bladder is rarely performed, the publication of these cases, which are drawn up in a masterly manner, cannot fail of proving highly advantageous, and of contributing to the improvement of surgery. Indeed we have rarely seen a volume containing so many useful facts, and with so little alloy of trifling and inefficient matter, as this we have here noticed; which we trust, in due time, will be followed by others, from the same hands.

ART. IX. *The Enchanted Plants. Fables in Verse. Inscribed to Miss Montolieu and Miss Julia Montolieu.* 8vo. No Publisher's Name. 1800.

IT is so very seldom that specimens of good and genuine poetry come before us, that when the circumstance does happen; when we meet with feeling, taste, and elegance, undebased by the glitter of a foolish and vain affectation; we hasten with eagerness to adorn our pages with the rare and interesting curiosity.

The author of this publication is Mrs. Montolieu, whose charming tranſlation of De Lille's popular Poem, called the Gardens, was honourably mentioned by us in our fourteenth volume, p. 45.

The idea of this elegant production was not improbably ſuggeſted by Langhorne's Fables of Flora, and is certainly the vehicle of ſome genuine poetry. The following ſpecimen immediately communicates to the reader the author's plan and object.

"INTRODUCTION.

Oft, to beguile the ſultry hours,
In thought I've animated flow'rs,
  Enlivening thus my walk;
And though no botaniſt profeſs'd,
Their reaſoning pow'rs have ſhrewdly gueſs'd,
  And long'd to hear them talk.

It chanc'd one lovely day in June,
Juſt at the madding time of noon,
  I ſpoke this wiſh aloud;
When from a Panſy, with ſurpriſe,
I ſaw a gradual miſt ariſe,
  And form a ſilv'ry cloud.

Forth from the glitt'ring vale behold,
In inſect trappings, green and gold,
  A fairy figure ſprung;
Her wand a cowſlip's ſtamen ſeem'd,
And on her head like diamonds beam'd
  A caſque with dew-drops hung.

Her ſilken pinions, as ſhe flew,
Seem'd by their ſize and purple hue,
  Spoils of the flow'r ſhe left;
She ſoar'd aloft, and touch'd mine ear,
While I, half-pleas'd, half-dead with fear,
  Remain'd of ſpeech bereft.

Then firſt a ſmall melodious tone,
Before to mortal wight unknown,
  Struck my enraptur'd ſenſe;
'Flora,' it murmur'd, 'grants thy pray'r,
Long have her treaſures been thy care,
  Receive thy recompence.'

This ſaid, ſhe vaniſh'd from my ſight,
And ſince, with ever new delight,
  I tend my fragrant hoards;
No ſolitude exiſts for me,
Since ev'ry flow'r, and ſhrub, and tree,
  Society affords."

Mrs.

Mrs. Montolieu proceeds to illuſtrate and exemplify a variety of Paſſions which agitate the human heart, ſuch as Ambition, Love, Envy, Pride, Jealouſy, &c. &c. in the manner communicated in the production, by the means of different *Enchanted Plants*, which ſhe gifts, for her purpoſe, with the power of ſentiment, and faculty of language.

The different Fables poſſeſs, it muſt allowed, different degrees of merit; but the language, ſentiment, and verſe, are almoſt invariably elegant, chaſte, and melodious. We have ſelected the Poem on Jealouſy, not perhaps as the beſt, but as happily appropriate to our purpoſe, of ſhowing the delicate ſkill with which the author has accompliſhed what ſhe has undertaken.

"JEALOUSY.

For each emotion of the mind,
A fairy ſhrine I've tried to find
In flow'r, in ſhrub, or tree;
But, ah! what flow'r or plant, could bear
The ſtruggling, tort'ring pangs that tear
Thy victims, Jealouſy?

Could bloſſom frail, whoſe tender form
Scarce for an hour endures the ſtorm,
With thee one moment dwell?
Th' uncertain dread, the chill'd deſire,
The ſick regret, the reſtleſs fire,
Muſt burſt her ſilken ſhell.

Or were the ſturdy giant Oak
To feel thine agonizing yoke,
His generous heart deceiv'd;
He whom no common blaſts o'ertake,
Soon would thy pow'rful torments ſhake,
And Nature's ſelf be griev'd.

To Darwin, whoſe Botanic ſong
Wantons their wild amours among,
I leave the daring taſk;
To paint the gentler pains of love,
Whoſe flatt'ring doubts affection prove,
Oh, Muſe! is all I aſk.

Deſcendant of the garden's pride
(Narciſſus, for himſelf who died)
A Jonquil grac'd the grove;
A Butterfly, with ſilver wing,
Struck with her ſaffron charms in ſpring,
With vows declar'd his love.

The virgin flow'r was coy a day,
She turn'd her golden head away,
And ſent him to the ſky;

But

But when he next his flame expreſs'd,
That ſhe felt much the ſame confeſs'd,
And ſeal'd it with a ſigh.

How joyful now the ſeaſon paſt!
Each moment happier than the laſt,
They ſwore to love till death;
He worſhipp'd at her ſilken ſhrine,
And flutt'ring round her ſweets divine,
Imbib'd her fragrant breath.

It happen'd that one ſunny morn,
They ſaw an Amaranth, hot-houſe born,
Releas'd from cryſtal ſhrine;
The Butterfly, whoſe taſte was good,
Who flow'rs and honey underſtood,
Swore ſhe was quite divine.

The next day, at th' accuſtom'd hour,
When inſects leave their ſecret bow'r,
No glitt'ring lover came;
His Jonquil gaz'd around the grove,
And oft in trembling tones of love
She breath'd his cheriſh'd name.

At firſt, in ſorrow's plaintive words,
She dreaded boys, muſeums, birds,
And patient watch'd and ſigh'd;
But ſoon with ſudden phrenzy ſtung,
With throbbing heart, and falt'ring tongue,
'That horrid Amaranth,' cried.

'While here in dire ſuſpenſe I die,
Too ſure that cruel, barb'rous fly
Courts yonder trump'ry flow'r;
Am I leſs fair, leſs ſweet than ſhe?
Can he, oh falſe! thus torture me,
To flirt with her an hour?

'How often did my mother warn
To treat all Butterflies with ſcorn,
A fickle, flutt'ring race;
Perfidious too to call me fair,
To idolize my virtues rare,
And thus my choice, diſgrace.

'Didſt thou e'er know thy Jonquil trip?
Bee, Waſp, or Fly, my nectar ſip?
Reſerv'd for thee alone;
Ah, wretched flow'r! ah, lot ſevere!
Flies who ſuſpect, their doubts may clear,
I here till death muſt moan.'

Then, drown'd in tears ſhe look'd above,
Oh, joy! ſhe ſaw her feather'd love
On zephyr's pinions borne;

And ſhe, who not an hour before
Had vow'd, ſhe'd ne'er behold him more,
At once forgot her ſcorn.

She frown'd, but ſomething in her ear
He whiſper'd, which I could not hear,
I ſaw her ſmiles return;
Whether he ſlept that day too long,
Or rov'd the green-houſe plants among,
She knew, I ne'er could learn."

We might poſſibly, if ſo diſpoſed, diſcover and diſtinguiſh a few ſcattered imperfections; but we diſdain the invidious exerciſe of that portion of our office, where there is ſo much altogether to delight and to improve.

The volume is beautifully printed by Benſley, and is adorned by a charming frontiſpiece, engraved by Bartolozzi, from the deſign of an Italian artiſt. We wiſh we could have informed our readers, and the lovers of poetry in particular, where the book may be obtained, but no publiſher's name occurs in the title-page.

ART. X. *Obſervations on the Statute of the Thirty-firſt of George II. Ch. 29, concerning the Aſſize of Bread; with occaſional References to the 31 George III. Chap. 11,—the 13th George III. Chap. 62, and the late Statute for regulating the Aſſize of Bread in the City of London. By the Rev. Luke Heſlop, Archdeacon of Bucks.* 4to. 32 pp. 2s. 6d. Shepperſon and Reynolds, 137, Oxford-ſtreet. 1799.

IN a prefatory addreſs to the reader, Mr. H. "ſtates the object of theſe obſervations, and collects the principal matter into one view." The ſubject appears to us ſo important, at this juncture in particular, and is here ſo well diſcuſſed, that we think a page or two of our work will be uſefully occupied by an extract of this ſtatement, and by ſome remarks, which have occurred to us upon the ſucceeding obſervations.

"During the late dearneſs of Bread the poor in the *Country* complained that the profits of the bakers were too great; and the bakers (who in general manufacture their own flour) ſhewed the magiſtrates who interpoſed their authority, that they ſold their bread conſiderably under the price in the table of the ſtatute provided for its regulation. In the *City of London* alſo the magiſtrates, being convinced that the price of bread ſet by the ſtatute from the price of wheat was too dear, formed a table

a table in 1792 for ſetting an aſſize from the price of flour, by which table the price of bread was reduced, and no oppoſition, as I am informed, made to the regulation.—It was therefore admitted by the trade both in London and in the Country—that the price of bread ſet by the table in the ſtatute was too dear; but *how much* it was too dear, or what were the *profits* of the perſons who manufactured flour (whether mealmen or bakers) were neceſſary to be known, yet not eaſy to be diſcovered. For the ſtatute does not mention what quantity of wheat is allowed for *four* peck loaves, or for the ſack of flour from which it directs that *twenty* peck loaves ſhall be made. It was therefore neceſſary to inveſtigate the *quantity allowed*, and alſo what quantity is a *ſufficient allowance*. And

" In Chapter 1ſt, ſect. 1ſt,—it is ſhewn—that 1½ buſhel, or twelve gallons of wheat are allowed in the ſtatute for four peck loaves, and therefore 7½ buſhels for twenty peck loves, or the ſack of flour. And

" In Chapter 2d, ſect. 5th,—it is ſhewn—that nine * gallons of wheat of *average goodneſs* will produce wheaten flour (quantity and quality included) ſufficient to make four peck loaves, which is one-fourth leſs than the quantity allowed in the ſtatute; or that ſix † buſhels of wheat will make a ſack of wheaten flour, which is alſo one-fourth leſs than the quantity allowed.—And an extra allowance of one fourth for manufacturing a ſack of flour is 25 *per cent.* on *one* return; which upon *eight* returns is 200 *per cent.*; and upon *twelve* returns (the uſual number, as I am informed, in the year) 300 *per cent. per annum.*

" In Chapter 2d, ſect. 7th,—it will appear—that the profits of the mealmen in *London*, calculated from the price at which they bought wheat, and ſold flour in October, 1796 (at which time theſe inveſtigations were made) were 29 *per cent.* on *one* return—upon *twelve* 348 *per cent.*—And in the Country, about the ſame time, they were 11 *per cent.* on *one* return, and 132 *per cent.* upon *twelve*.—Alſo in the late ſtatute for regulating the aſſize of bread in the City of London—Chapter 3d, ſect. 5th,—the profits of the mealmen, as directed in the table of that ſtatute, are upon the average 25 *per cent.* on *one* return, and therefore upon *twelve* returns 300 *per cent.*; and when wheat exceeds 11*s.* *per* buſhel they are ſtill greater, *viz.* in the 5th Claſs; for is it more than ſix buſhels of wheat are allowed to the ſack of flour, as appears in p. 22d.

" But to find the quantity of wheat of *average goodneſs* which will make a ſack of wheaten flour (or flour of that kind from which the bread in common uſe in London and the Country is made) it was neceſſary—to aſcertain by experiments the whole quantity of flour which is produced from 40 buſhels (or other quantity) of wheat of *average goodneſs*:—how this flour is dreſſed, or ſeparated into different kinds for public uſe,—and the proportion which each of theſe kinds bear to each other;—alſo the quantity of wheaten flour which is equal in value to *all theſe kinds*,—that the quantity of wheat which will produce a ſack of *wheaten* flour (quantity and quality included) might be known:

" * 8 *gall.* 2 *qts.* 1 *pt.* † 5 *buſh.* 7 *gall.* 1 *qt.*"

known: for without this—no calculations could be made, or judgment formed of the profits of thoſe who manufacture flour. And the experiments which were to be made, and the information which it was neceſſary to procure, that theſe particulars might be aſcertained, demanded all the care and attention of the writer,—and may require much patience in the reader. But when it appeared—that ſix buſhels of wheat would produce a ſack of wheaten flour, and that 7½ were allowed for the ſack in both the ſtatutes, the profits of the mealmen were eaſily calculated, and a mode of ſetting an aſſize of bread upon clear and ſimple principles became evident.

"The ſtatutes both of George II. and that lately made, allow a ſack of flour for 20 peck loaves, as has been already mentioned; but a ſack of flour will produce 21, or even 21½ peck loaves upon the *average*. But this, with various other remarks on both ſtatutes, will appear under their proper heads." P. 5.

We cannot, within any reaſonable compaſs, make our remarks intelligible to thoſe among our readers who have not ſeen Mr. Heſlop's book, to which we muſt therefore refer; recommending the peruſal of it to ſuch perſons as give much attention to the ſubject, for whom alone this article is calculated.

P. 1. Whatever it may be *natural to ſuppoſe*, it is impoſſible that a buſhel of wheat can produce flour ſufficient to make four peck loaves; or, that four ſuch loaves can be afforded at the price of a buſhel of wheat, joined with the magiſtrate's allowance to the baker.

P. 2. The calculations on the enormous profits of the baker, ſeem chiefly to be grounded on the above *ſuppoſition*. Sect. 2. Although a buſhel of wheat is not ſufficient for four peck loaves, yet 1½ buſhel is more than ſufficient; and the profit exorbitantly increaſes with the price of wheat. The ſame objection may be made to a certain proportion of corn being taken by millers for grinding.

P. 3. Sect. 3. That which is ſtated to be "the opinion of many," does not prevail in the diſtrict with which we are acquainted, an allowance of 1s. only per buſhel being given.

Sect. 4. Mr. H. argues here on the ſuppoſition firſt ſtated, that a buſhel of wheat is equal to four peck loaves. The tables eſtabliſhed by 31 Geo. II, c. 29, appear by far too much in favour of bakers; but that is imputable to the ſtatute, and not to magiſtrates.

P. 4. Sect 5. A ſack of flour, eſtimated at 20 pecks, is to weigh preciſely 20 ſtone. The weight of bread produced from a given quantity of flour, depends in ſome degree on the quality of it. We are informed, that a ſtone of *fine* flour will make 19¼lb. of bread; and a ſtone of *inferior* flour will make ſomewhat leſs than 19lb. conſequently a ſack of flour will produce more than 20 peck loaves, weighing only 17lb. 6oz. each.

N. B.

N. B. The whole produce of corn ground, occupies more ſpace than that unground; that is, a buſhel will not contain the flour produced from a buſhel of wheat.

P. 4. (Note). It is to be obſerved, that $7\frac{1}{2}$ buſhels of wheat, weighing probably 31ſt. 12lb. (which are nearly equal to four buſhels of wheat, weighing 17 ſtone) are more than ſufficient for 20 ſtone of flour.

Sect. 7. We apprehend that Mr. H. is miſtaken, in ſuppoſing that the baker's profit is twice as much when wheat is 10s. a buſhel, as when it is 5s. Admitting that 21, inſtead of 20 loaves, may be produced from a ſack of flour, the price of the additional loaf may be advanced from 1s. 10d. to 3s. 8d. but the fixed allowance of 10s. for baking remains unaltered.

P. 6. The proportions of each kind of flour ſo very much depend on the quality of wheat, that no legiſlative regulations can aſcertain what quantity of each kind ſhall be produced.

P. 7. Mr. Heſlop's friend has been more ſucceſsful than we have been, in his experiments as to the quantity of flour produced from wheat.

P. 8, 9. The obſervations here ſtated are very important; and, if Mr. H.'s information be correct, merits ſerious conſideration.

P. 12. Mr. H. does not clearly diſtinguiſh between the quantities of wheat-flour, when he ſays that one buſhel is equal to $3\frac{1}{2}$ pecks of flour; that is, the latter is $\frac{7}{8}$ of the former. But the former weighs, by his account, 61lb. and the latter 49lb. that is about $\frac{4}{5}$.

The bran, &c. is conſidered as a compenſation for grinding; but perhaps it is not ſufficient. The Act, 26 Geo. III, requires, indeed, that tables of the prices of grinding ſhall be put up in mills. But it does not fix the prices to be demanded, and ſo does not prevent exorbitant demands. It is much to be wiſhed, that the obſervations of Mr. H. may induce the legiſlature maturely to conſider the ſubject, and to preſcribe rules for the effectual prevention of abuſes practiſed in mills, where they are much greater than among bakers. We ſhall conclude this article by a very accurate ſtatement, made by a magiſtrate, of one of thoſe abuſes which he detected within the preſent month.

A ſack of wheat, weighing 16ſt. $11\frac{1}{2}$lb. excluſive of the ſack, was ſent to a mill to be ground and dreſſed. Half of it was old wheat of a good quality, the other half new and indifferent. The miller ſent home 11ſt. $2\frac{1}{2}$lb. of flour, chiefly very coarſe, and 4ſt. $6\frac{1}{4}$lb. of bran. Here was a deficiency of 1ſt. $2\frac{1}{4}$lb. The owner of the wheat, being diſſatisfied, ſent to another mill 5ſt. $10\frac{1}{4}$lb. of wheat from the ſame heap, mixed as before;

and

and attended in perſon to the grinding and dreſſing. This produced 4ſt. 8½lb. of flour, much better than the other, and 13½lb. of bran. Deficiency 2¾lb. According to this laſt produce, the ſack firſt mentioned, ought to have produced,

	ſt.	lb.		ſt.	lb.
Of flour	13	5¼	And of bran	2	11¼
	11	2½		4	6½
Loſs in flour	2	2¾	Exceſs in bran	1	9¼

ART. XI. *A Summary of the principal Evidences for the Truth and divine Origin of the Chriſtian Revelation; deſigned chiefly for the Uſe of Young Perſons, more particularly of thoſe who have lately been confirmed in the Dioceſe of London. By Beilby, Lord Biſhop of London.* 12mo. 3s. 6d. Rivingtons. 1800.

WE may ſurely draw a favourable augury of the ſtate of religion at the preſent period in England, from the extraordinary zeal with which books, inculcating the ſolemn duties, and illuſtrating the nature and evidences of Chriſtianity, are welcomed and received into the moſt extenſive circulation. The valuable work of the Biſhop of Lincoln, on the Elements of Chriſtian Theology, noticed at length by us in a former portion of the Britiſh Critic, has paſſed already through two numerous editions, and a third is now in its progreſs through the preſs. Mr. Kett's able book on Prophecy, and the different publications of the excellent Mr. Giſborne, confirm and ſtrengthen the ſame pleaſing and conſolatory ideas; and this little work now before us, almoſt before we could give it an attentive peruſal, has arrived at its ſecond edition. If the friends of religion are generally ſoothed and ſatisfied by the operation of ſuch works, the public gratitude is unqueſtionably due to the good and able men, whoſe diligence and talents have been ſo diligently and ſucceſsfully exerted.

This tract, from the pen of the Biſhop of London, ſupplies happily and effectually a deſideratum for young perſons. There is not, we believe, any ſingle detached tract of the kind that could be recommended for this ſalutary purpoſe. We have here a plain, ſimple, ſatisfactory abſtract of the Goſpel; the arguments and evidences of its divinity and truth, ſummed up in the following twelve propoſitions.

"The method I intend to purſue in this Treatiſe, is to preſent to my young readers the following ſeries of Propoſitions, and then to prove diſtinctly the truth of each.

"I. From

" I. From conſidering the ſtate of the heathen world before the appearance of our Lord upon earth, it is evident that there was an abſolute neceſſity for a revelation of God's will, and, of courſe, a great probability before-hand, that ſuch a revelation would be granted.

" II. At the very time when there was a general expectation in the world of ſome extraordinary perſonage making his appearance in it, a perſon called Jeſus Chriſt did actually appear upon earth, aſſerting that he was the ſon of God, and that he was ſent from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Chriſtian Religion, and which has been profeſſed by great numbers of people from that time to the preſent.

" III. The books of the New Teſtament were written by thoſe perſons to whom they are aſcribed, and contain a faithful hiſtory of Chriſt and his religion: and the account there given of both, may be ſecurely relied upon as ſtrictly true.

" IV. The ſcriptures of the Old Teſtament (which are connected with thoſe of the New) are the genuine writings of thoſe whoſe names they bear, and give a true account of the Moſaic diſpenſation, of the hiſtorical facts, the divine commands, the moral precepts, and the prophecies which they contain.

" V. The character of Chriſt, as repreſented in the goſpels, affords very ſtrong ground for believing that he was a divine perſon.

" VI. The ſublimity of his doctrines, and the purity of his moral precepts, confirm this belief.

" VII. The rapid and ſucceſsful propagation of the goſpel by the firſt teachers of it, through a large part of the world, is a proof that they were favoured with divine aſſiſtance and ſupport.

" VIII. A compariſon betwixt Chriſt and Mahomet, and their reſpective religions, leads us to conclude, that as the religion of the latter was confeſſedly the invention of man, that of the former was derived from God.

" IX. The predictions delivered by the ancient prophets, and fulfilled in our Saviour, ſhow that he was the Meſſiah expected by the Jews, and that he came into the world by divine appointment, to be the great deliverer and redeemer of mankind.

" X. The prophecies delivered by our Saviour himſelf, prove that he was endued with the foreknowledge of future events, which belongs only to God, and to thoſe inſpired by him.

" XI. The miracles performed by our Lord, demonſtrate him to have poſſeſſed divine power.

" XII. The reſurrection of our Lord from the dead, is a fact fully proved by the cleareſt evidence, and is the ſeal and confirmation of his divinity, and of the truth of his religion.

" Theſe are the ſeveral points I ſhall undertake to prove in the following pages: and if theſe are clearly made out, there can be nothing more wanting to ſatisfy every reaſonable man, that the Chriſtian religion is a true revelation from God." P. 1.

The author diſcuſſes each of theſe propoſitions ſeparately; and without dilating with any exceptionable diffuſeneſs on any part of his ſubject, he omits nothing neceſſary to impreſs the

youthful

youthful reader with the ſolemnity and importance of the ſubject.

Each propoſition, and the mode of its diſcuſſion, deſerves great praiſe for combining perſpicuity with ſtrong and ſound arguments; but the eighth in particular, which introduces a compariſon between Chriſt and Mahomet, and their reſpective religions, has much original matter, and muſt have been the reſult of a careful examination of the Koran itſelf. Our ſpecimen of the work ſhall be taken from this propoſition.

"If now, after comparing together the authors of the two religions we have been conſidering, we take a ſhort view of the ſacred books of thoſe religions, the Koran and the Goſpel, we ſhall find a difference no leſs ſtriking between them; no leſs ſtrongly marking the truth of the one, and the falſehood of the other.

"The Koran is highly applauded, both by Mahomet himſelf and his followers, for the exquiſite beauty, purity, and elegance of the language, which they repreſent as a ſtanding miracle, greater than even that of raiſing the dead. But admitting its excellence (which yet has been queſtioned by ſeveral learned men); if beauty of ſtyle and compoſition is to be conſidered as a proof of divine inſpiration, the writings of Plato and Xenophon, of Cicero and Cæſar, and a multitude of other inimitable writers in various languages, will have as juſt a claim to miraculous origin as the Koran. But in truth, theſe graces of diction, ſo far from being a circumſtance favourable to the Koran, create a ſtrong ſuſpicion of its being a human fabrication, calculated to charm and captivate men by the arts of rhetoric and the faſcination of words, and thus draw off their attention from the futility of its matter, and the weakneſs of its pretenſions. Theſe are the artifices of fraud and falſehood. The Goſpel wants them not. It diſdains the aid of human eloquence, and depends ſolely on the force of truth, and the power of God for its ſucceſs. "I came not (as St. Paul ſublimely expreſſes himſelf) with excellency of ſpeech, nor with the enticing words of man's wiſdom, but in demonſtration of the ſpirit and of power, that your faith might not ſtand in the wiſdom of men, but in the power of God*."

"But, whatever may be the purity of the language, the matter and ſubſtance of the Koran cannot bear a moment's compariſon with that of the Goſpel. The narrative is dull, heavy, monotonous, unintereſting; loaded with endleſs repetitions, with ſenſeleſs and prepoſterous fables, with trivial, diſguſting, and even immoral precepts. Add to this, that it has very little novelty or originality to recommend it, the moſt material parts of it being borrowed from the Scriptures of the Old Teſtament or the New; and even theſe are ſo diſguiſed and deformed by paſſing through the hands of the impoſtor (who vitiates and debaſes every thing he touches), that you can hardly know them to be the ſame incidents or tranſactions that you read with ſo much delight in the Bible.

"* 1 Cor. ii. 1, 4, 5."

"The Goſpel, on the contrary, is every where conciſe, ſimple, original, animated, intereſting; dignified; its precepts important, its morality perfect, its ſentiments ſublime, its views noble and comprehenſive, its ſanctions awful.

"In the Koran, Mahomet is perpetually boaſting of his own merits and atchievements, and the ſupreme excellence of his book. In the Goſpel, no encomiums are beſtowed by the Evangeliſts, either on themſelves or their writings. Even the virtues of their divine Maſter are not diſtinctly ſpecified, or brought forward into a conſpicuous point of view. It is from his actions only, and his diſcourſes, not from the obſervations of his hiſtorians, that we can collect the various tranſcendent excellencies of his character. Here we plainly ſee the ſober modeſty of truth oppoſed to the oſtentatious vanity of impoſture.

"In the deſcription of future rewards and puniſhments, the Koran is minute, circumſtantial, and extravagant, both in painting the horrors of the one, and the delights of the other. It deſcribes things which cannot, and ought not to be deſcribed, and enters into details too horrible, or too licentious, to be preſented to the human mind.

"In the Goſpel, the pains and the pleaſures of a future life are repreſented conciſely, in ſtrong, but general and indefinite terms, ſufficient to give them a powerful, but not an overwhelming influence over the mind.

"There is ſtill another, and a very material mark of diſcrimination between the Koran and the Goſpel. Mahomet ſhows throughout the utmoſt anxiety to guard againſt objections, to account for his working no miracles, and to defend his conduct, in ſeveral inſtances, againſt the charges which he ſuſpects may be brought againſt him. This is always the caſe with impoſture. It is always ſuſpicious, afraid of being detected, alive to every appearance of hoſtility, ſolicitous to anticipate, and eager to repel the accuſations of enemies.

"Truth has no occaſion for ſuch precautions, and therefore never uſes them. We ſee nothing of this ſort in the Goſpel. The ſacred hiſtorians ſhow not the ſmalleſt ſolicitude, nor take the leaſt pains to obviate cavils, or remove difficulties. They relate plainly and ſimply what they know to be true. They entertain no doubt of it themſelves, and ſeem to have no ſuſpicion that any one elſe can doubt it; they therefore leave the facts to ſpeak for themſelves, and ſend them unprotected into the world, to make their way (as they have done) by their own native force and incontrovertible truth.

"Such are the leading features of Mahomet and his religion on the one hand, and of Chriſt and his religion on the other; and never was there a ſtronger or more ſtriking contraſt ſeen than in this inſtance. They are, in ſhort, in every eſſential article, the direct oppoſites of each other. And as it is on all hands acknowledged that Mahomet was an impoſtor, it is fair to conclude that Chriſt, who was the very reverſe of Mahomet, was the reverſe of an impoſtor, that is, a real meſſenger from heaven. In Mahomet we ſee every diſtinctive mark of fraud; in Jeſus, not one of theſe is to be found; but, on the contrary, every poſſible indication and character of truth." P. 77.

We ſhould not properly diſcharge our duty unleſs we ſeriouſly recommend the above publication to all parents and maſters of families. If Dr. Johnſon ventured to ſay of Watts, on the Improvement of the Mind, that a teacher could hardly be ſaid to have done his duty, who had not read that book with his pupils, with much more truth and force may it be ſaid to all who have the care of youth, reſpecting the volume here reviewed.

ART. XII. *Travels in Upper and Lower Egypt, undertaken by Order of the old Government of France. By C. S. Sonnini, Member of ſeveral Scientific and Literary Societies; and formerly an Officer and Engineer in the French Navy. Illuſtrated by Engravings, conſiſting of Portraits, Views, Plans, Antiquities, Plants, Animals, &c. drawn on the Spot, under the Author's Inſpection. To which is ſubjoined a Map of the Country. Tranſlated from the French.* 4to. 730 pp. 2l. 12s. 6d. Debrett. 1800.

IN a former number of the Britiſh Critic, we made mention of an earlier, but leſs carefully edited, tranſlation of this work; which, from a ſort of reputation haſtily imputed to the original author, had excited a general curioſity. A ſlight examination of his performance, however, ſoon ſatisfied us that this reputation reſted on a very ſlender foundation; and was one addition to the numerous examples which critics could eaſily exhibit to the world, that literary reputation does not always imply literary merit; that aſſurance not unfrequently ſupplies the want of real knowledge; and that bold and unqualified aſſertion will often impoſe upon the leſs experienced and leſs informed, for the produce of ſerious and careful inveſtigation.

We before aſſerted of Sonnini, the original author, that he did not penetrate far into Upper Egypt; and, that his obſervations on the Delta communicated very little which was not before known. As a publication therefore, illuſtrative of Egypt, this is entitled to no particular eſteem, and probably will never be referred to as any deciſive authority. A great deal of indelicacy, which ought not to find admittance in any book; much abſurdity, which would diſgrace every book; and a variety of ſelf-conceit, which diſtinguiſh all the books, almoſt without exception, of French travellers, abundantly obtrude themſelves here.

As a tranſlation, this is far the beſt of the two; yet we do not altogether approve, that ſo large a portion of this work is occupied

occupied by the invidious task of pointing out the errors and defects of its immediate predecessor. Yet we cannot but acknowledge, that the animadversions of the last translator are generally too well founded. We professed to reserve our specimens of the work for this last and least exceptionable version; and, as we before said that the portion of the original production most entitled to respect was that which related to the Natron Lakes, we shall entertain our readers with their description.

"After having travelled about thirteen or fourteen leagues from *Honèze*, riding constantly over a plain with a gradual ascent, we arrived at the summit of a hill, or rather a chain of hills, extending to the north-north-west. At three or four leagues distance is another chain, parallel to the first; they form between them a deep valley, furrowed with narrow and still deeper gorges. The sides of this valley are perpendicular from the top of the hills to more than half of their height. The remaining part is an easy declivity of fine loose sand. In the bottom of the valley, and at the foot of the easternmost hill, are the lakes of natron, which captivate the attention of the traveller fatigued with the frightful monotony of the desert. A vast sheet of water, the number of shrubs which overshadow its banks; the reeds and other aquatic plants which display their verdure on its surface; the herds of deer that assemble there to quench their thirst; birds, in the midst of which the beautiful flamingo* is distinguishable, by the splendour of its plumage, present on this spot the picture of smiling Nature, while every thing round exhibits her only in an inanimate state.

"It is not possible to ascertain the extent of the lakes in which the natron is formed, as it varies according to the seasons. When there is most water, the two lakes are united into one, which is much longer than it is broad, and occupies a space of several leagues; at other times, they are only ponds of no great extent.

"If Pliny, when he asserted that the Nile acts on the salterns of Nitria as the sea does on salt-water pools, meant that the inundation of the river extended as far as the lakes, he was assuredly mistaken, as has been observed by Father Siccard†. But if he meant no more than that there is a sort of conformity between the Nile and the lakes, he indicates only a singular, but certain fact, with which the missionary had been unacquainted, but which the people of the country have observed, and which they erroneously attribute to a communication that cannot exist between the waters of the Nile and the natron lakes. The rise of the latter is in an inverse proportion to that of the former; so that when the Nile begins to overflow, the lakes diminish so much as to appear only like small ponds, at the time when the river has at-

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"* *Flamant ou, phénicoptère*, Buffon, Hist. Nat. des Ois. et Pl. enlum. No. 63.—*Phœnicopterus ruber*, L.

"† Mémoires des Missions du Levant, vol. vii. p. 61."

tained its greateſt height. The waters, on the contrary, ſeem to return when thoſe of the Nile diminiſh, and inundate a long extent of the valley, while thoſe of the river are at the loweſt.

" Struck with this regular difference between the periods of the riſe and fall of the waters of the Nile, and of the lakes of natron, the Egyptians alſo imagine, that the river acts upon the body of water in the deſert, as if that action, ſuppoſing it to exiſt, would not produce an effect altogether the reverſe of what really happens; for then the overflow of the Nile and of the lakes, as well as their decreaſe, would take place nearly at the ſame time. But, when it is conſidered that the riſe of the Nile, occaſioned by the rains in Abyſſinia, begins at the ſummer ſolſtice, that is to ſay, in the hotteſt and drieſt ſeaſon in Egypt; and that at the time when the river has retired, or during the winter, the rains, nevertheleſs, fall very abundantly in the northern part of that country, it will be obvious, that the ſeaſon when the Nile increaſes, muſt alſo be that in which the waters ſpread over the ſands dry up, and diminiſh; and that, on the other hand, the local rains, which can in no reſpect influence the overflow of the Nile, are ſufficient to increaſe the ſprings that ſupply this body of water.

" When the two lakes ſeparate, and their waters retire, the ground which they have inundated, and now leave expoſed to view, is covered with a ſediment that is cryſtallized and hardened by the ſun: this is the *natron*. The thickneſs of this layer of ſalt varies according to the longer or ſhorter continuance of the waters on the ground. In thoſe ſpots which have been moiſtened only for a very ſhort time, the natron exhibits but a ſlight efflorescence, reſembling flakes of ſnow. I was informed, that at certain ſeaſons the waters likewiſe were covered by this ſubſtance. Granger relates, that at the end of Auguſt the ſalt of the lake was congealed on their ſurface, and of a ſufficient thickneſs for his camels to paſs over it*; but at the time I ſaw them they were clear and limpid. Perhaps they are the moſt diuretic of all waters; a property to be aſcribed to the great quantity of ſaline particles they contain; and medicine, which ceaſes to be a conjectural art only, when it is guided by philoſophy, will probably find, in their uſe, a ſimple and natural cure for obſtructions of the viſcera, as well as for ſome other diſeaſes common in Egypt.

" This natron is produced principally in the month of Auguſt; it is found likewiſe, but in ſmaller quantities, during the reſt of the year. It is diſengaged from the ground by iron inſtruments, and carried on the backs of camels as far as *Terané*, where it is ſhipped on the Nile to be conveyed to Cairo, or to the ſtorehouſes at Roſetta. The quantity annually collected amounts to near twenty-five thouſand quintals, and a great deal more might be obtained: it is uſually ſold at from fifteen to eighteen medines the quintal, delivered in either of theſe two towns.

" On this ſide of the lakes there ſtands, upon the declivity of the hill, a ſmall houſe, in which the Copts ſay there was born a ſaint,

" * Relation d'un Voyage en Egypte, p. 169."

whom

whom they particularly honour, called by them *Maximus*, probably the Saint Maximus, or Saint Maximinus, of the Catholic legend.

"I ſtopped ſome time near the lakes, and traverſed their banks; at length we continued our route ſtill in a ſouth-weſt direction. After having travelled over a ſand entirely covered with hardened natron, that rendered our progreſs extremely fatiguing, both to us and our beaſts, we arrived within a ſmall diſtance of a large ſquare building, in which ſome Coptic monks live ſecluded from the world. I do not believe that there is upon earth a ſituation ſo horrible or forbidding as this ſort of monaſtery. Built in the middle of the deſert, its walls, although very high, when they are ſeen at any conſiderable diſtance cannot be diſtinguiſhed from the ſands, having the ſame reddiſh colour and naked aſpect. There is no apparent entrance. Not a tree, not a plant of any ſize, ſurrounds it; no road leads to it; no trace of men is to be obſerved near it; or, if ſome footſteps are there imprinted, they are ſoon covered by the ſands, or effaced by the feet of wild and ferocious animals, the proper inhabitants of theſe frightful ſolitudes. Such is the harſh and repulſive appearance of this retreat of men, as uſeleſs as their habitation." P. 337.

The ſtory alſo which follows is ſufficiently intereſting for inſertion, as illuſtrating the character of a moſt extraordinary people.

"When we had come within five or ſix hundred yards of the convent, Huſſein went on before, in order to procure us admittance, which it is very difficult to obtain. I was at ſome diſtance, and the reſt of our party had lagged a conſiderable way behind. A troop of Bedouins on horſeback ſuddenly darted out from behind the walls. I did not at firſt diſtinguiſh them in the midſt of the cloud of duſt which they raiſed; but as ſoon as they were diſcernible, I perceived the quality and number of the people with whom we had to deal. I inſtantly turned about, and, mounted upon an excellent horſe, with which I was in no danger of being overtaken, I quickly rejoined my companions, who, from the back of their camels, had alſo perceived the horſemen. I found them on foot, and drawn up in a cloſe body. I diſmounted inſtantly, and encouraged them to make a vigorous defence. Our whole number was ſix, and on three only of theſe could any dependance be placed. Two natives of the country could afford no great aſſiſtance; and the draughtſman, who was young and inexperienced, did not know how to diſcharge a muſket.

"The firmneſs of a handful of men, alone in the midſt of a ſandy deſert, and wholly unprotected, overawed a ſquadron, amounting to near a hundred Bedouin Arabs. Hence a judgment may be formed, how little is to be dreaded from ſuch enemies, whoſe courage goes no farther than to unite in numerous bodies, in order to commit, with impunity, every kind of depredation, and thus carry on a cowardly war of pillage. Although they rode up to us at full gallop, they halted ſuddenly at the diſtance of an hundred yards, and called out to us not to fire: I anſwered by deſiring them not to advance. They remained for ſome moments, as if doubtful how to act; during which time we could obſerve they were holding a conſultation. They then divided themſelves

themſelves into four bodies, three of which ſet off at full ſpeed, and ſtationed themſelves on our flanks and in our rear. This manœuvre, which it was not poſſible for us to prevent, diſconcerted my two ſoldiers; and, in ſpite of all my entreaties, I could not prevail upon them to ſtand on their defence. We had good guns, and a conſiderable number of cartridges. I knew that the moment the Bedouins ſaw one of their party fall, they would betake themſelves to flight; and I was certain that our firſt diſcharge would bring ſeveral of them to the ground. I did not reflect, it is true, that we were in the midſt of an immenſe deſert; and that, if our enemies fled, it would be only to return again ſoon, in order to overpower us by thouſands, and, by maſſacring us all, to revenge the death of their comrades. I threw down my gun, in vexation at being compelled to ſubmit to ſuch a banditti. They immediately came upon us, and without even taking the trouble of diſmounting, they ſtripped us in an inſtant. Money, arms, clothes, proviſions; all our property, in ſhort, was taken. They left me my long under waiſtcoat and my breeches; my companions were ſtripped to their ſhirts. My turban having alſo been taken, my head, bare and ſhaved, was expoſed to the burning heat of the ſun, and pained me exceſſively; and although I covered it as well as I could with both my hands, this precaution afforded me no relief. The booty was ſpread out upon the ſand. A ſcore of Arabs on foot, whom we had not before perceived, from their having been concealed behind a heap of ſtones, now joined the others; and the whole party, not without noiſy quarrels, began to divide the ſpoil.

" This ſcene would have furniſhed a ſkilful artiſt with a ſtriking ſubject for a picture. On one ſide he might have repreſented the gang of robbers covered with duſt, of a black or tawny complexion, their countenances parched as the ſands which their robberies render ſtill more dreadful, quarrelling about their booty: in the midſt of them my old ſervant endeavouring, with great *ſang-froid*, to ſeize upon ſome of the articles of which we had been plundered, and occaſionally making ſnatches at them: in the fore-ground the grenadier, motionleſs and confounded: the two Egyptians, ſtupidly gazing at one another: myſelf in the back-ground, biting my nails, with a look of anger and indignation: and laſtly, the draughtſman, weeping aloud, and anſwering me with ſobs, when I aſked him if he had met with any ill uſage: *No, Sir, but what can we now get to eat?*

" Tired of being the ſpectator of a ſcene in which it was unneceſſary for me to exhibit myſelf, I was proceeding towards the monaſtery, in hopes of finding Huſſein, who had repaired thither; when I heard myſelf called, and immediately found myſelf laid hold of by the arm. It was the chief of the robbers, an Arab of the deſerts of Nubia, for his face was as black as a negro's. Without ſaying a word, he carried me back into the midſt of his troop. I took it for granted that he was diſpleaſed that I had any of my clothes left, or that, upon conſideration, he had reſolved to take away my life. How great was my aſtoniſhment when I ſaw this chief carefully inquiring after the clothes and property which belonged particularly to me; and after having been a rather too active valet-de-chambre in undreſſing me, once more perform that office, but with more civility, in aſſiſting me to put on the different

different parts of my dreſs, at the ſame time returning me my purſe, and reſtoring my arms. In the mean while, other Bedouins rendered the ſame ſervice to my companions, equally aſtoniſhed at an adventure as ſingular as it was unexpected.

" This was effected by the ſpirited conduct of Huſſein. While he was near the walls of the convent, whither he had repaired, his gun hanging over his ſhoulder, ſome Arabs had been detached to detain him, and had ſeized his piece; but Huſſein, after a long conteſt, ſucceeded in leaping on horſeback behind a Bedouin, and reaching the place where moſt of the band of robbers was collected, " Arabs," ſaid he, addreſſing himſelf to their chiefs " you have ſtripped a man entruſted to my protection, and for whoſe ſafety I will ſtake my life; a man with whom I have eaten, who has ſlept in my tent, and has become my brother! Never again can I enter that tent; never again dare I return to my camp: I muſt henceforth renounce all hopes of the pleaſure of embracing my wife and children: Arabs, take my life, or reſtore to my brother every article of his property." This harangue, accompanied with the moſt determined look, and delivered in the moſt reſolute tone, made an impreſſion upon the Bedouins. Huſſein had ſnatched his gun from the perſon who held it, and while they were conſulting together, levelled it at the principal chief of the banditti, reſolved to ſhoot him in caſe of refuſal, and thus expoſed himſelf to be butchered, rather than conſent that we ſhould receive the ſmalleſt injury. Our conductor was well known: the Arabs were convinced from his decided character, that he would put his threats in execution; and partly from fear, and partly from deference, the black chief conſented to reſtore every thing they had taken from me; and this was performed with a fidelity truly admirable. Indeed, when any thing conſidered valuable by the perſon who had ſtolen it was mentioned, it was neceſſary to urge the claim; but no ſooner did the chief inſiſt upon its reſtitution, than the article was inſtantly forthcoming. This diſcipline among ſuch a people, and in a place where we could not expect to have found an inſtance of it, appeared to me extremely aſtoniſhing. The chief aſked me what part of my property was ſtill miſſing; on my naming an article, he aſcended a ſmall eminence, and cried out: *Arabs, ſuch a thing is not reſtored, let it be produced.* If his orders were not immediately obeyed, he added: *Come, Arabs, be quick;* and the article claimed was delivered to me in an inſtant. The chief then mentioned another part of the property ſtolen, and it was reſtored to me in the ſame manner.

" Two hours elapſed before this ſort of inventory of my effects was completed: every thing was given back to me, except my money, of which I received but a very ſmall part; but this was not the fault of the two *ſhiecks*. Huſſein, in particular, required that I ſhould count in his preſence the ſequins that had been returned. The Arabs, in whoſe eyes my purſe appeared a valuable prize, and who had divided moſt of its contents, anxiouſly awaited the reſult of this reckoning, and their embarraſſment ceaſed when they heard me declare that I had received all my money. Thinking myſelf fortunate to get off ſo well, I readily made a ſacrifice of two thirds of what I poſſeſſed, rather than incur the hatred and vengeance of the honeſt thieves by whom I was ſurrounded.

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I did not forget that I was ſtill in the deſert, and had every thing to dread, ſhould I fall a ſecond time into their hands, or meet with another troop of robbers, to whom they might give information of our route, and who might poſſibly treat us with leſs complaiſance.

" It was not enough for theſe banditti to appear juſt, they muſt alſo ſhew themſelves polite. The chief brought me his horſe, and inſiſted upon my mounting it, to ride the ſhort diſtance from the place where we were, to the monaſtery, while he followed me on foot. Some of the other Arabs paid the ſame compliment to my companions, each of them walking in like manner by the ſide of his horſe. When we approached the walls, we ſaw coming down by a rope, baſkets of bread, and wooden platters filled with lentils. Forming a circle on the ſands, we partook of theſe proviſions with people who a moment before appeared as our enemies. After the repaſt, ſome of them approached me with frankneſs and even with a kind of cordiality, thanking Heaven that I had met with no injury; and with a degree of intereſt, blamed me for my temerity in undertaking a journey into the deſert, which they acknowledged was the reſort only of thieves and banditti. They did not fail to offer up their prayers with great devotion, after having covered their arms and legs with ſand, for want of the water neceſſary for the ablutions preſcribed by their law. Mahomet, himſelf an Arab, foreſaw how very frequently his followers might have occaſion to traverſe the deſerts, and directed that whenever water could not be procured, ſand might be uſed as a ſubſtitute.

" The *ſheick* of the robbers applied to me for a gratification, obſerving, that he had kept none of my money, and that he had, beſides, taken a great deal of trouble to have my property reſtored. I meant to have given him the ſequins I had left; but Huſſein, ſeeing this, flew into a violent paſſion, and proteſted that he would not ſuffer me to give him a ſingle medine. And, in fact, although I endeavoured to deceive his vigilance, I could find no opportunity of making my preſent to the other *ſheick*." P. 340.

The plates of this tranſlation are ſuperior to thoſe of the former; and one is added, of a Moſque on the banks of the Nile, which is very curious and pictureſque. On the whole, if our opinion had been required, we ſhould by no means have recommended a tranſlation of the work; and we very much queſtion whether the zeal of thoſe who have encountered the riſque of the undertaking, will in any adequate degree be compenſated.

ART.

ART. XIII. *Annals of the French Revolution, or a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters, hitherto unpublished. By A. F. Bertrand de Moleville, Minister of State. Translated by R. C. Dallas, Esq. from the original Manuscript of the Author, which has never been published. In Four Volumes.* 8vo. 1l. 10s. Cadell and Davies. 1800.

IT has been frequently urged, that any attempt professing to give an historical account of the French Revolution, is as yet premature; and that while events are so recent, impartial investigation, and accurate statements, are not to be expected. The principle on which this assertion is founded, however admissible in ordinary affairs, may very justly be disputed when applied to the Revolution. What is called candour, or liberality, may in many instances require that we should form our opinions only on such evidence as appears to us without interest or prejudice; but, to record a succession of crimes and follies, which are no longer problematical, to pourtray men whose actions have already stamped their characters, it is not necessary that the historian should be able to judge coldly between the victim and the assassin, between innocence and guilt; or, that he should review a long reign of anarchy, proscription, and murder, and say, "I am impartial." Men who have hazarded their lives, and sacrificed their fortunes, to preserve their principles, have great claims to our confidence; and it is very unjust to suspect their veracity, merely because they have been sufferers in the scenes they describe. It is only from those who have been either the victims or the instruments of this disastrous period, that we can obtain instruction for ourselves, or materials for history; but the Revolution which spares neither friends nor foes, daily deprives us of some evidence whose secret is buried with him; and time, instead of elucidating those facts which are the subject of doubt and enquiry, may only render them more obscure. To collect then and arrange circumstances hitherto scattered and confused, to throw new lights on those already known, to communicate those of which we are ignorant, and to develope the characters and expose the motives of the revolutionists, is a task of the highest importance and utility. This task has now been executed, by M. Bertrand de Moleville, in a manner which does honour to his heart and his talents; and, whether we estimate his feelings as a man, his principles as a statesman, or his abilities as an author, he is entitled to a tribute of warm and almost unqualified eulogium.

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The work before us, beſides containing a variety of new and intereſting matter, anecdotes of popular characters, and important ſtate-papers, has the merit of conveying a more regular and connected account of the French Revolution than any which has yet appeared; and we do not ſcruple to aſſert, that it is equally calculated to inſtruct or amuſe, and that it places perſons and events exactly in the light in which truth, ſound politics, and good morals, require they ſhould be viewed.

The deſtruction of papers and perſons during the various ſyſtems of terror which have prevailed in France, has neceſſarily occaſioned a penury both of written and oral teſtimony; for this reaſon we ſhould beware of indulging in wanton ſcepticiſm, and candidly allow every poſſible weight to moral coincidence and perſonal reputation. This latitude, which circumſtances and the ſubject ſo juſtly claim, ought peculiarly to avail the author of theſe Annals; whoſe rank and ſituation affords every preſumption that his ſources of intelligence were authentic, and whoſe character and public conduct offer the beſt ſecurity againſt falſehood or miſrepreſentation. In making theſe remarks we ought to add, that M. Bertrand ſeldom requires ſuch indulgence, and that in general the facts he relates are accompanied by the beſt proofs of which they are ſuſceptible. After giving this ſuffrage in favour both of the work and the author, and which we hope will contribute to impreſs our readers with ſentiments ſimilar to our own, we ſhall proceed to notice a few of the paſſages which have moſt forcibly attracted us; premiſing, at the ſame time, that it is not eaſy to make ſelections from ſo connected and intereſting a narrative, and acknowledging, that to extract from theſe volumes muſt rather tend to excite curioſity than gratify it.

The firſt volume is introduced by a very able and judicious ſummary of the various changes of ſyſtems and parties which have taken place, under the general appellation of "the Revolution." The ſubſequent chapters comprize a period from the convocation of the States General in Auguſt 1788, to the ſurrender of the Baſtille, and the recal of M. Neckar in 1789. The following anecdote of this once popular Miniſter ought not to paſs unnoticed, as it conveys a ſtrong implication that he was not ignorant of the ſources of the diſorders committed in Paris during the ſummer of 1789; and if, as there is little reaſon to doubt, ſuch a ſcene paſſed in M. Neckar's houſe, on the day when that wherein the Archbiſhop of Paris reſided had been attacked, and the Prelate himſelf wounded and inſulted, the conduct of the Miniſter muſt be conſidered as extremely ſuſpicious.

"While

"While the houſe of the Miſſion was thus beſet, the Count *de Barbançon*, a member of the Order of Nobility, and Commandant of Noyon, went to Mr. *Necker*, accompanied by two Deputies of that Municipality, to ſolicit an aid of money, intended for the purchaſe of peas and beans to ſupply the ſcarcity of corn experienced by that town. They were denied admiſſion, under pretence that Mr. *Necker* was ſhut up on buſineſs, and could ſee nobody. But as the wants of Noyon were very urgent, they went and informed the head-clerk, *Coſter*, of it, begging him to obtain them immediate attention. This clerk ſaid that demands of that nature muſt be made to the Miniſter himſelf, and that he would ſend a perſon with them to conduct them to Mr. *Necker*. They found him in a large parlour, with about ſixty perſons, who were not leſs diſconcerted than himſelf at their entrance. They there obſerved the moſt flaming Deputies of the *Tiers-Etat*, certain members of the minority of the Order of Nobility, and ſome gentlemen and ladies of the Court, who compoſed the political and intriguing Coterie of *the Great Man*. The Miniſter advanced haſtily, and with an air extremely embarraſſed, towards the Deputies of Noyon, and aſked them what the object of their viſit was. M. *de Barbançon* told him, and preſſed him warmly to grant Noyon an aid of 6000 livres. "I will give an order for it immediately," replied he: "do you want any thing elſe?" M. *de Barbançon* requeſted that the ſum might be in gold, that the Deputies, who were going to ſet out with it, might carry it with more eaſe; upon which the order for its being paid in gold was given to the clerk who accompanied them. At that inſtant a young man entered the room, his hair diſhevelled, and his boſom all open, crying like a madman, "*Bravo! bravo! bravo!*—we have juſt made the Archbiſhop of Paris promiſe to join the Order of the *Tiers-Etat* to-morrow." The preſence of the Deputies of Noyon at the familiar entry of this emiſſary from the populace, increaſed Mr. *Necker's* embarraſſment to an extreme degree. This circumſtance, however, is not ſufficient to prove, what was believed at the time, that he was the ſecret inſtigator of the outrages committed upon the Archbiſhop; yet this popular Committee aſſembled at his houſe, and the eaſy and ſudden introduction of the Deputy from the mob, at a moment when his door was open only to his intimates, make it no raſh conjecture, that, if he did not adviſe or approve the outrages in queſtion, no doubt was entertained by the perpetrators, but that the reſult of them would be highly agreeable to him; and M. *de Barbançon*, after having been a witneſs to the pleaſure which the news ſpread among the perſons who were then with the Miniſter, called on the Baron *de Juigné*, brother of the Archbiſhop of Paris, and offered to make a formal declaration of it." Vol. i, p. 114.

We are aware that there are ſome who will be unwilling to credit this imputation on M. Neckar; yet however equivocal his character may be, and however people may differ as to the purity of his intentions, we are certainly juſtified in reckoning his conduct amongſt the cauſes of the Revolution. It is perhaps in allowing his motives to be excuſeable, that M. Neckar preſents

preſents the moſt inſtructive leſſon to mankind; and thoſe who may be diſpoſed to imitate him, who would preſumptuouſly raiſe the ſtorm for the ſake of directing it, may learn, from the calamities he has occaſioned, and from the humiliations he has experienced, that rectitude of intention is no ſecurity either to a country or an individual, when it is accompanied by vanity and ambition. M. Neckar *might* deſire the welfare of the king, he *might* wiſh for the preſervation of the monarchy, but every where we find ſuch views ſubſervient to the bigotry of ſyſtem, and the rage for popular applauſe. We have, in a former volume, given a copious extract on this ſubject from M. Bertrand's Private Memoirs; we will now add a paſſage from the 7th chapter of the Annals.

"Mr. *Necker*'s conduct was perhaps more imprudent than treacherous; but there was too much vanity in his morality, too much faſtidiouſneſs in his politics, and too much ambition in his popularity, to allow the re-eſtabliſhment of the Royal authority to be his work; and it is even very doubtful whether it was his object. It is certain, that all the parties labouring to ſubvert the Monarchy, or at leaſt to change the nature of it, depended upon the ſupport or on the indulgence of that Miniſter, and that the ſtaunch Royaliſts had no reliance upon him. Theſe motives at length determined the King to remove him; and on Saturday morning, the 11th of July, *M. de Montmorin* carried him a letter from his Majeſty, in which he diſmiſſed him, and ordered him to leave the kingdom. Mr. *Necker* kept his diſgrace a profound ſecret, even from his wife, and received company that day at dinner as uſual. Thoſe who dined with him did not perceive the leaſt alteration in his countenance. After dinner his wife and daughter invited him to take a ride to the Val, a country-houſe, ſituated in the foreſt of *St. Germain*, belonging to Madame *Beauvau*, an intimate friend of Mrs. *Necker*'s. He conſented, and went into the carriage with his wife; but inſtead of going to the Val, he took the road to Bruſſels in order to be the ſooner out of the kingdom. Vol. i, p. 191.

So much exaggeration and falſehood has prevailed on the ſubject of the Baſtille, that we regret not being able to inſert the whole of M. Bertrand's relation of what has been pompouſly denominated, by republican writers, the SIEGE of this celebrated priſon. Conſidered as an exploit of heroiſm it was merely ludicrous; but the execrable cruelties of thoſe who called themſelves the conquerors have given it another feature. The triumph of an armed mob of thirty thouſand people, over a few unreſiſting invalids, and their entry into a fortreſs the gates of which were opened to them, might have been a ſubject for the Muſe of Butler; but the conſequences have turned ridicule into horror. The concluſion of this account may tend to correct ſome opinions on the Baſtille, equally erroneous with thoſe entertained of its reduction.

"While

"While the French Guards at the *Hotel-de-Ville* were ſaving the remainder of the garriſon of the Baſtille, the populace, who were ſtill before the caſtle, continued firing upon it, both with cannon and muſkets, as if all the doors of it had not been opened. In one of the halls a very bloody conflict took place between thoſe who had gone in at firſt, and thoſe who came in afterwards, and who, taking the former for a party of the garriſon, kept up a briſk fire upon them, which was returned by the others, who alſo thought themſelves attacked by the garriſon. This raſhneſs, and the ſtupid obſtinacy of thoſe firing on the outſide, did much more execution than had been done by the fire of the garriſon, which was ſo moderate and ill-directed, that the moſt democratic journaliſts have not ſtated the total loſs of the aſſailants on that day, at more than fifty men, and moſt of thoſe were killed by their comrades.

"In the towers of the Baſtille there were but ſeven priſoners, whoſe names were *Pujade*, *Béchade*, *La Roche*, *La Caurege*, the Count *de Solages*, *Tavernier*, and *Whyt*: the four firſt were accuſed of forging Bills of Exchange, ſome accepted by *Tourton* and *Ravel*, and others by *Gallet de Santerre*; the Count *de Solages* was confined at the requeſt of his family, on charges of the moſt ſerious nature; and the two laſt were both ſo deranged, that the Electors ſent them the next day to Charenton, to be confined among the mad people. *Tavernier* was the natural ſon of the late *Paris Duverney*, the brother of *Paris de Montmartel*.

"Here then was the immenſe number of victims that were ſaid and believed to be *crowded by hundreds in the dungeons of deſpotiſm*. Thoſe pretended dungeons were chambers as agreeable as the chambers of a priſon can be, and the envenomed reports publiſhed by ſome who have been priſoners in the Baſtille, after their enlargement, and particularly by Count *Mirabeau* and *Linguet*, prove that they were better fed there than they could have been at home. There were State priſons in ſeveral provinces of the kingdom, and eſpecially in Britany. The number of theſe, and the expeditious and arbitrary form of impriſonment by *Lettres de Cachet*, having been the chief ground of the opinion generally adopted among foreign nations reſpecting the pretended deſpotiſm of the French Government, it is incumbent upon me to ſay here, that while I was Intendant of Britany, I received an expreſs order from the King to viſit all the State priſons in that province, to receive from every priſoner a ſtatement reſpecting himſelf, and to tranſmit an account of it to the Miniſter, the Baron *de Breteuil*. This order was accompanied with the ampleſt inſtructions reſpecting the motives of juſtice and humanity by which it had been dictated, and the manner in which his Majeſty wiſhed his paternal intentions to be executed. The circular letter which contained thoſe inſtructions was addreſſed to all the Intendants: I obeyed it, as was my duty, with the utmoſt ſtrictneſs, and I atteſt upon my honour, that there was not in Britany a ſingle State-priſoner whoſe confinement was not an act of juſtice, and in many inſtances an act of benevolence or mercy." Vol. i, p. 242.

The celebrity of the Abbé Sieyes, who, with an addreſs ſcarcely compatible with rectitude, has preſerved not only his life but his influence through ſo many revolutions, and ſuch va-

rious

rious forms of government, has tempted us to extract a note of conſiderable length from the end of the firſt volume.

" It only depended on the poſſeſſion of an Abbey of 12,000 livres (five hundred pounds ſterling) a year, and a little more attention from the Archbiſhop of *Sens*, to have made the Abbé *Sieyes* one of the moſt zealous ſupporters of the old Government. I aſſert this fact on the teſtimony of ſeveral perſons worthy of the higheſt credit, without any fear of its being contradicted by the Abbé *Sieyes* himſelf; and I cite him from among a thouſand inſtances, that the world may juſtly appreciate the zeal, patriotiſm, and principles of thoſe revolutionary demoniacs, who all, madmen and idiots excepted, had no other object in declaiming and writing ſo violently againſt the Government and the Miniſters, than to make them purchaſe at a higher price their ſilence or their pen. The Abbé *Sieyes*, a man for ſyſtems, a ſubtle arguer, an obſcurely profound metaphyſician, puſhed himſelf into notice in 1787, in the Provincial Aſſembly of Orleans, of which he was a member, by his continual and frequently embarraſſing oppoſition to the old principles, and to all the views of the Government. The Archbiſhop of *Sens*, then Miniſter, being informed of it, aſked *M. de L——*, one of the principal members of that department, who the Abbé *Sieyes* was, of whom he heard ſo much. " He is a man (replied *M. de L——*) extremely dangerous in times like theſe. You muſt abſolutely ſecure him, to prevent his doing a great deal of miſchief."—" But by what means ſecure him?"—" There is but one; and that is, to chain him down with fetters—not of iron, but of gold."—" What! do you think he is to be bought?"—" I have no doubt of it; he is not rich, he loves expenſive living, and good cheer, and of courſe money."—" How much muſt he have? Do you think an annuity of 6000 livres upon an Abbey would be enough?"—" No; his price is higher than that."—" Say twelve, then."—" That will do; but inſtead of giving him an annuity give him an Abbey of that value. He is of low extraction, and full of vanity; he would be highly flattered with an Abbey, and you will be ſure of being better ſerved for it."—" Let it be ſo then. Will you undertake the negotiation?"—" No, I cannot; but the Abbé *de Cezarges*, who is known to be entirely devoted to you, is in our Provincial Aſſembly and nobody is fitter to execute the commiſſion."—" Well, then, I will put it into his hands."

" The Archbiſhop of *Sens* in conſequence ſent the Abbé *Cezarges* private inſtructions, together with a letter which he was to ſhow as occaſion required to the Abbé *Sieyes*, and in which the Miniſter ſpoke highly of the talents and great knowledge of the Abbé, ſaying, that he had mentioned him to the King, and that his Majeſty thought of calling him into the Adminiſtration, of preferring him to an Abbey of 12,000 livres income, &c.

" With theſe credentials the Abbé *Cezarges* went and paid a friendly viſit to the Abbé *Sieyes*. " How is it, my dear Abbé," ſaid he to him, " that, with all the talents you poſſeſs, you have not the wit to turn them to account in improving your ſituation? The ſide of oppoſition in our Aſſemblies will only ſerve to create you powerful enemies, and to ſhut the door of favour againſt you; whereas, if inſtead

of

of perpetually oppoſing and embarraſſing the Government you were to be of ſervice to it, you would certainly be well rewarded."—"Of ſervice to the Government! to the Miniſters! Do not mention it to me; there is nothing to be done with thoſe people, they are all either madmen or fools."—"The Archbiſhop of *Sens*"——"The Archbiſhop of *Sens* is the greateſt madman among them."—"You will allow at leaſt that he is not a fool, and I will convince you that he is not mad; you are much in the wrong to ſpeak of him as you do: the proof of his not being mad is, that he thinks highly of you."—"Of me! He does not even know my name."—"You are miſtaken; he has heard a great deal of you, and does not doubt that you could, if you would, be of very great ſervice to the Adminiſtration: he has even propoſed you to the King, and to give you an Abbey."—"An Abbey!"—"Yes, an Abbey, and an Abbey too with a revenue of 12,000 livres; this deſerves attention."—"No doubt it would, if what you ſay were true."—"I can ſhow you all I have ſaid to you, written by the hand of the Miniſter himſelf; and I ſhould not have mentioned it to you, had I not been expreſsly commiſſioned by him to do it."—"Oh! that alters the caſe."—"Well! what anſwer ſhall I give?"—"I cannot pretend to ſay that a good Abbey would not give me a very great pleaſure."—"That's right, and you may depend upon having one; but may the Miniſtry alſo depend upon your ſervices?"—"Of courſe; and if they will liſten to me they will be guilty of fewer follies."—"Then I may write to the Archbiſhop of *Sens* that you accept the Abbey, and ſo forth."—"Yes, certainly; but when is this to take place?"—"Immediately after the cloſing of our Provincial Aſſembly. You muſt go to Verſailles, where you will ſee the Archbiſhop; converſe with him upon the ſubject, and in the next arrangement of the liſt you will be appointed."

"From that moment the Abbé *Sieyes* entirely changed his tone in the Aſſembly, to the great aſtoniſhment of thoſe who were unacquainted with his ſecret. They continued ſitting for about ſix weeks longer. Hardly were they broke up when the Abbé *Sieyes* repaired to Verſailles, and preſented himſelf at the Hotel of the Archbiſhop of *Sens*. During two hours he waited in vain in the anti-chamber for the moment when he ſhould be introduced in the Miniſter's cloſet. At length finding that he was not ſent for, he deſired a ſervant to go and announce him again; but by that he gained nothing, for all the anſwer brought back by the ſervant was, that his Lordſhip was very buſy, and could not ſee any body. The Abbé, convinced that he been made game of, went away exaſperated at the Cardinal, and ſadly vexed at having yielded ſo eaſily to corruption, eſpecially as he had experienced all the ſhame without reaping any of the profit of it. He haſtened to the Abbé *de Cezarges*, related his adventure, and reproached him very bitterly for having made himſelf the inſtrument of ſo abominable a piece of treachery. The Abbé *de Cezarges* did all he could to appeaſe his anger, and to perſuade him that the Archbiſhop's mind could no be changed: he promiſed him to go and ſee the Miniſter in the courſe of the day, and aſcertain his intentions. It was not till he heard of the Abbé *Sieyes*'s great rage that the Archbiſhop remembered the promiſes he had deſired to be made to him more than ſix weeks before,

before, or even his name, which he had almoſt forgotten. "Let him know (ſaid he to the Abbé *Cezarges*) that I was ignorant of his being at Verſailles, and that my ſervant having miſunderſtood, or not retaining his name, had pronounced it in ſuch a bungling manner, that it had been impoſſible for me to gueſs it was he who was announced. Let him come again to ſee me, and I will make my peace with him."

"This converſation, with the particulars of which the Abbé *Sieyes* was next day informed, appeaſing his wrath, and reviving his hopes a little, he agreed to pay a ſecond viſit to the Archbiſhop of *Sens*. Unfortunately he went the day on which the Miniſter gave a public audience, and when of courſe every body who wiſhed to ſee or to ſpeak to him, went, without being announced, into the hall as ſoon as the doors of it were opened. The Archbiſhop having never ſeen this Abbé, and being as little appriſed of his ſecond viſit as he had been of his firſt, paid him no attention, and perhaps took him for one of thoſe buſy-bodies who are often ſeen at the levees of Miniſters, though they have nothing to ſay to them, and who attend chiefly to ſay that they had been there. The Abbé *Sieyes* being totally ignorant of the ceremony of Miniſterial audiences, waited and waited in vain for the Archbiſhop's coming up to him. The Miniſter concluded his levee according to cuſtom, as ſoon as thoſe who went to ſpeak to him had ſaid all they had to ſay, and retired to his cloſet, leaving the Abbé *Sieyes* in the hall, confounded, tranſported with rage, and more convinced than ever that he had been made a dupe. He went off curſing the Archbiſhop of *Sens*, and ſwearing to be revenged for ſo atrocious a perfidy. The Abbé *Cezarges* tried without effect to bring him to reaſon, and to juſtify the Miniſter; but he repeatedly anſwered, "ſay no more of that man to me! He is a villain! He ſhall know—he ſhall know whom he has to deal with." He accordingly ſome time after publiſhed his firſt pamphlet, entitled, "*Moyens d'Exécution*," in which he inſerted the moſt virulent declamation that had ever been made againſt the Archbiſhop of *Sens*.

"This anecdote was told by the Abbé *Cezarges* to many of his friends, who have repeated it to me with the ſame circumſtances. It was alſo confirmed to me by *M. de L*——, the member of the Provincial Aſſembly of Orleans, whom I mentioned to have been the perſon who adviſed the Archbiſhop of *Sens* to gain the Abbé *Sieyes*." P. 415.

It were to be wiſhed, that ſuch of our countrymen as have not already formed juſt ideas of the French Revolution, would peruſe the whole of this inſtructive publication; for it is not eaſy, in the limits preſcribed to a periodical work, to do it juſtice: we ſhall, however, reſume a taſk, which is ſo congenial both to our taſte and principles, in our next number.

(To be continued.)

ART.

ART. XIV. *Literary Antiquities of Greece; as developed in an Attempt to aſcertain Principles for a new Analyſis of the Greek Tongue, and to exhibit thoſe Principles as applied to the Elucidation of many Paſſages in the ancient Hiſtory of that Country. To which are added, Obſervations concerning the Origin of ſeveral of the Literal Characters in Uſe among the Greeks. By the Rev. Philip Allwood, A. M. Fellow of Magdalen-College, Cambridge.* 4to. 591 pp. White. 1799.

"IT is the deſign of the preſent volume," ſays the author, in his Preface, "to illuſtrate and explain many of thoſe paſſages in the ancient hiſtory of the Greeks, which either have never undergone any particular inveſtigation, or have been only conſidered in a partial and imperfect manner: and, as this object involves much of what is new, I ſhall ſtate at large the principles on which I have proceeded.

"It has long been the occaſion of juſt complaint to thoſe who have been the moſt deeply verſed in ſubjects of high antiquity, that there is an extreme degree of uncertainty with reſpect to the affairs of Greece, prior to the æra of the Olympiads. Indeed there is nothing but confuſion in the accounts of thoſe early times; and ſuch inconſiſtencies meet our view, at every ſtep we take, that we are almoſt led to believe the events, diſguiſed by them, to have been merely fabulous. The time even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking poſſeſſion of Peloponneſus by the Pelopians, and of the firſt ſettlements of the Cecropians and Cadmians in Attica and Bœotia, are dates which, with many others, have never been ſatisfactorily aſcertained. And though we are well aſſured, that theſe regions muſt have been peopled by colonies of theſe denominations, that letters were imported into Greece, and that there may be ſome certainty in the other events juſt mentioned; yet, the more minutely we examine what the ancient writers have advanced upon theſe ſubjects, the more glaringly we perceive ſuch contradictions and abſurdities, as evince that they were little better acquainted with them than we ourſelves are.

"Upon proceeding ſtill further, it will be diſcovered that there is much allegory attached to their reſpective accounts. All thoſe, which are detailed in the enſuing pages, are of this deſcription. The Titans in particular were a people, whoſe hiſtory is enveloped in this miſt of fable. Religion with them was extravagant beyond meaſure, in the firſt ages; and the name they aſſumed* happened, unfortunately, to be the very term (Tit-ain-es) by which they devoted their temples or high altars to the ſun. Hence, in proceſs of time, either through the cor-

"* They aſſumed it, after the manner of religious ſects in general, from the peculiar mode of their religious worſhip."

ruption of oral tradition, or through the playful fancy of the poets, theſe temples were themſelves perſonified; and, of courſe, transformed into enormous *giants*, of an *earth-born* race. The epithets Γηγενης and Γιγαντες, which we find the early writers of Greece perpetually conferring upon them, were well adapted to expreſs both their *origin* and *dimenſions*; but the principal adventures and achievements of the people called Titans, were aſcribed to theſe [the] genuine offſpring of *the earth*; and this is the cauſe of the greater part of thoſe difficulties by which their hiſtory has been embarraſſed. If, therefore, we conſider what theſe hiſtorians have handed down to us reſpecting the Γηγενης, as applicable only to the tranſactions, migrations, and ſufferings of the Titans, ever attached to the rites of their religion, and every where erecting temples for the celebration of them, we ſhall, in general, approach very near the truth; for theſe fictitious beings were no other than thoſe public works of the people called Titans, by which they may be traced in almoſt every country wherein they ſettled.

"The allegorical veil, which conceals from our ſight the purport of many valuable traditions, is of a very nice and tranſparent texture. If we view it obliquely, like the goſſamer web glittering with the reflected rays of the ſun, it will dazzle the eye, and prevent the diſtinct viſion of the object, over which it is extended; but if we examine it with a direct aſpect, it will hide little or nothing from our obſervation. A whole hiſtory has been often altered and diſguiſed, merely for the purpoſe of ſuiting a favourite epithet, the original import of which has been loſt, and to which another has been aſſigned, analagous to that of ſome ſimilar term in the Greek tongue. In an inſtance of this kind, there will be always ſome conformity of the circumſtances of the hiſtory to the ſignification of the epithet in queſtion; and the radical analyſis of that will be the firſt and moſt eſſential ſtep towards a developement of the whole relation. The ſtory of Cingras is remarkably upon this principle; Demeter was conſidered by the Greeks as Γη Μητηρ; Typhon was ſuppoſed by them to derive his name from Τυφω; and other examples of the ſame nature will occur as we proceed.

"But many of thoſe hiſtories, which the Greeks have aſſumed to themſelves, were in reality of foreign extraction. They were tranſplanted from their native ſoil; but they loſt nothing, except accuracy, in the removal. Such, indeed, has been the fertility of the ſpot where they were deſtined to vegetate, that one has ſoon generated a thouſand; and one ſimple fact has been told in ſo many ways, and with ſuch an amazing diverſification of the proper names of the parties concerned, that it has actually appeared like ſo many diſtinct and unconnected hiſtories.

"Indeed every portion of the early hiſtory of Greece, is highly complicated and obſcure. That country, no leſs than Egypt, may be ſtyled the Mother of Monſters; monſters, which have poſſeſſed themſelves of the extenſive domains of antiquity; and effectually deterred the learned, till comparatively of late years, from any ſucceſsful reſearch.

"It is with the view of exploring ſome tracks in theſe infeſted regions, which the foot of diſcovery has never trod; and of aſcertaining

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more perfectly the situations and qualities of others, which have been only superficially observed; that I have ventured to digress from the ordinary paths of literature, and to attempt, by engaging some of these terrific beings upon their own ground, to oblige them by force to relinquish their possessions. How far I have succeeded in this enterprise, the work I now offer to the public, as the partial result of my labours, may in some measure determine.

" —— It is astonishing how great an evidence, in behalf of the truth of revelation, results from every part of this production. The primitive innocence and fall of man; the number of descents from Adam to Noah; the number of generations before the flood; the flood itself; the division of the earth in the days of Peleg; the first peopling of " the isles of the Gentiles"; the dispersion of the Ammonians and their adherents from Babel, and the confusion of their lip; as also the universal famine which took place in the time of Joseph; are facts which strongly appear upon the face of many histories here detailed: and the proofs of these facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far then, at least, I hope that my solitary labours may be productive of some utility to my country, in this day of blasphemy and infidelity; inasmuch as they certainly furnish some fresh evidences, of the credibility and divine authenticity of the sacred writings."

We have given this large extract from the author's Preface, to show how properly, and even ingeniously, the Preface is written; to exhibit the plan of the work, in all its greater parts; and to mark the dignified view with which the whole is composed. It is obviously composed with the same view as the celebrated Analysis of Mr. Bryant.

" I feel myself," adds the author accordingly, " chiefly indebted to Mr. Bryant; whose researches into the antiquities of the Greeks and the Egyptians, will transmit his name with peculiar respect to the latest period, during which superior sagacity shall be revered, or an indefatigable search after truth be considered as entitled to any praise."

This we consider as a just encomium upon Mr. Bryant, and repeat it with cordiality. Yet, from what we remember at the time, and from what we see passing in the world before us, we expect that Mr. Allwood will meet with as harsh a treatment as Mr. Bryant did. We allude particularly to the latter's citation of the Apamean medal, in corroboration of the scriptural event of the flood. There is a spirit floating in the atmosphere of literature at present, which is inhaled by every learned mouth, and shows its influence in its operations to the injury of all sober criticism. The fear of being credulous in favour of revelation, hurries some minds into such a credulity in its disfavour, as fixes them in a *credulous incredulity* against truth. This appeared, according to our opinion, from the opposition shown to Mr. Bryant upon that medal.

On it were repreſented an ark floating upon the waters, a man and a woman within it, two birds over head, one bearing a branch in its claws, and *Noe*, Νωε, written under the man. This aſſemblage of figures and characters was certainly very wonderful in itſelf, and was ſure to make its way to the feelings of a believing ſcholar. Yet a violent oppoſition was raiſed againſt it, in the various ſhapes of a lawyer, a divine, and two medalliſts, all of them believers, but actuated by the repulſive magnetiſm of the fear above-mentioned; and thus Mr. Barrington came forward firſt, to interpret away the Νωε into Νω, and to refer it to the "*Nos* duo turba ſumus" of Ovid*; a reference and an interpretation peculiarly frivolous and vain! Next came Dean Milles, expreſſing his natural wonder that ſuch an incident ſhould be repreſented on a Heathen medal ſo late†; when lateneſs or earlineſs is wholly inſignificant about ſuch an incident among Heathens, and when the incident itſelf, with even ſuch minute circumſtances in it as the birds ſent out, was *confeſſedly* known to Abydenus, a Heathen of the Median and Aſſyrian kingdom‡: then the Dean endeavoured finally to deſtroy the whole authority, by proving the real inſcription to be not *Noe*, Νωε, but Νεωκ, for Νεωκοροι, or Curators of the Temple§. And, finally, came Abbé Barthelemy, in company with Mr. Charles (now Dr.) Combe, to prove the authenticity of one of theſe ſeveral medals, as ſome are originals, while others are copies; and to aſcertain the reading upon this, not to be Νεωκ, as the Dean argued, to the preclusion of all other readings, but to be a N certainly, yet to be followed by either an ω or an E, and to be therefore, beyond all doubt, the initials of a name, which all the copies unite with all the repreſentations, even with all the portions of the very characters themſelves, to force upon our belief as that of Noah‖.

There are, however, many points in Mr. Bryant's work, we believe, as we ſee there are in Mr. Allwood's, that ſeem to be very queſtionable in their nature. In a purſuit which admits of no poſitive proof, which aſpires only to probability, and pretends merely to an accumulation of probabilities at the higheſt, the conviction can never be very ſtrong, and ſome doubts will remain at the cloſe of all. But, to give our readers a clear idea of Mr. Allwood's mode of reaſoning upon

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* Archæologia, iv. 321, 322.

† Ibid. ibid. 340. ‡ Ibid. ibid. 341. § P. 337.

‖ P. 350, 355. In all the medals, p. 331, the characters are immediately under the perſons repreſented, and under the men particularly.

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the ſubject, we will lay before them his account of the famine in the days of the Patriarch Joſeph, ſo corroborative of the ſcriptural account.

" Diodorus Siculus, from whom I borrow my ſtatement of the facts, is very exact in relating the time, the amazing extent, and dreadful effects of this famine. He ſays*, " that the Athenians were relieved at a criſis, when there was a great want of rain over almoſt the whole of the habitable world; that Egypt alone was excepted, through the influence of the Genius who preſided over that country; and that the conſequence of this drought was a total deſtruction of the fruits of the ground, and a great mortality amongſt men."

" There can exiſt no doubt, that ſome dreadful calamity of this kind had once befallen the world, if we only advert to what profane hiſtorians have handed down to us reſpecting it. Diodorus ſpeaks of it as an event well known, and firmly believed in his time; γενομενων ΟΜΟΛΟΓΟΥΜΕΝΩΣ αυχμων μεγαλων, καὶ κατα πασαν σχεδον την οικουμενην, πλην Αιγυπτου. Herodotus, who flouriſhed long before him, has deſcribed it as falling ſo heavily upon Lydia, as to oblige the king of that country to form his ſubjects into two diviſions; and to ſend away one of them from his dominions, that they might eſtabliſh colonies wherever they could procure ſubſiſtence.†

" —— But if, as Diodorus has aſſerted, upon the credit both of an Egyptian and Grecian tradition, ſuch an event had ever occurred, as a general dearth over the whole world *except in Egypt*; and if its effects were ſuch in Lydia; that, as Herodotus has informed us from the report of the natives, it had laid waſte their country for the ſpace of many years, and reduced them to the neceſſity of making emigrations, it muſt certainly have been an evil of long continuance, and have formed a memorable æra in the times of antiquity. Accordingly we may obſerve, that among the Greeks it proved the means of eſtabliſhing the myſteries of Demeter; and among the Lydians the rites of " the Mother of the Gods." Theſe religious obſervances, among the two people, were exceedingly analogous, or rather the ſame. The deities, in whoſe honour they were inſtituted, were preciſely the ſame‡. We have alſo traced the identity of character which ſubſiſts between perſons, who reſpectively claim the honour of having firſt introduced them§. And, as to the dates of their introductions, the former was inſtituted under Erectheus, and the latter under Atys; a circumſtance that alone," from ſome antecedent reaſonings, " muſt reduce them very nearly to a ſynchroniſm.

" As a calamity of general extent, it muſt likewiſe have greatly affected the Hebrews. But theſe were the peculiar people of God; the

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" * His words are as follows: Γενομενων γαρ ομολογουμενως αυχμων μεγαλων, καὶ κατα πασαν σχεδον την οικουμενην πλην Αιγυπτου, δια την ιδιοτητα της χωρας, και φθορας επιγενομενης των τε καρπων και πληθους ανθρωπων, εξ Αιγυπτου τον Ερεχθεα κομισαι, δια την συγγενειαν, σιτου πληθος εις τας Αθηνας. Vol. i, lib. i, p. 34."

" † Herod. lib. i, c. 94. ‡ See p. 244. § P. 274."

Meſſiah

Meſſiah was to be of their race; and therefore the hiſtory of their tranſactions is faithfully recorded in the ſacred writings. It remains then to be ſeen, whether there is any memorial of this event preſerved in their important volume: for, if there be, it will ſufficiently confirm the juſtice of the preceding remarks, and enable us ſtill more exactly to determine the time of Ereƈtheus.

" And this part of the ſubjeƈt is happily the moſt obvious. The occaſion, which brought the patriarchal family of Jacob into Egypt, is deſcribed by Moſes with ſo much conſiſtency and ſimplicity, yet with ſo many fine and affeƈting touches from nature, that it has been juſtly conſidered, as giving birth to one of the fineſt produƈtions of the pen, that ever has appeared. The following paſſages, however, are moſt applicable to the preſent purpoſe:

" And Joſeph went out from the preſence of Pharaoh," after he had interpreted the memorable dreams of that monarch, " and went throughout all the land of Egypt."

" And in the ſeven plenteous years the earth brought forth by handfuls.

" And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the ſame.

" And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering; for it was without number*.

" And *the ſeven years of dearth began to come*, according as Joſeph had ſaid; *and the dearth was in all lands; but in the land of Egypt there was bread.*

" And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread; and Pharaoh ſaid unto all the Egyptians, Go to Joſeph, what he ſaith unto you do.

" *And the famine was over all the face of the earth*; and Joſeph opened all the ſtorehouſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

" *And all countries came into Egypt to Joſeph to buy corn, becauſe the famine was ſo ſore in all lands*†."

" Nothing can be more explicit than this account; and there are ſeveral very intereſting obſervations which reſult from it.

" In the firſt place we are told, that there was once a time of univerſal dearth; that the famine was ſore in all lands; and that *all countries came into Egypt to buy corn.* Hence it may be inferred, that the importation of corn was the means of introducing the rites of Ceres into ſome countries, where they had never prevailed before; and of eſtabliſhing them more firmly in others, where they had already obtained ſome footing. I have aſſigned one reaſon, why this Deity was ſuppoſed to preſide over the fruits of the earth‡; and there ſurely never was a period, during which her divinity would be more devoutly invoked, or her favours more gratefully acknowledged, than that, which bounded the continuance of this famine.

" * Geneſis, c. xli, 46, and three following.

" † Ibid. c. xli, 53, &c.

" ‡ See p. 248."

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" It happened in the reigns of Atys and Erectheus; and by them were the ceremonials of this Goddeſs reſpectively imported into Lydia and Greece. But they were imported from Egypt; for they are evidently the ſame with thoſe of Iſis, and greatly analogous to thoſe of Oſiris*.

" ——— In the ſecond place, we are enabled very accurately to aſcertain the ſcope of that paſſage of Diodorus, which informs us, that this dearth prevailed καὶα πασαν σχεδον την οικουμενην ΠΛΗΝ ΑΙΓΥΠΤΟΥ, ΔΙΑ ΤΗΝ ΙΔΙΟΤΗΤΑ ΤΗΣ ΧΩΡΑΣ, *every where throughout the world, except in Egypt, which was protected by* THE GENIUS OF THE COUNTRY†. Theſe words are very remarkable, and convey a meaning, which could never have been inveſtigated without a compariſon with the ſacred writings, I have obſerved in a former page, that the Genius, who uſually preſerved this country from famine, was the Nile; and that the drought muſt have been great and univerſal indeed, which could afford no rain among the mountains of Abyſſinia, and, conſequently, no inundation to fertilize Lower Egypt‡. We are now aſſured, beyond the poſſibility of doubt, that ſuch a time of drought did really happen, and that it continued *ſeven years*. It was not the Nile therefore, that preſerved this and other lands during this period of diſtreſs: it was another Genius, whom the Egyptians long remembered under the ſignificant appellation of—Pſontompanēch " the Revealer of ſecrets," and whom Moſes, varying the term to ſuit the dialect of the Hebrews, has ſtyled—Tſaphnathphaneh§, which is a word confeſſedly foreign to their language‖. Hence it appears, that the Sicilian hiſtorian has handed down the ſubſtance of an Egyptian tradition, which accords in a moſt wonderful degree with the evidence of the inſpired penman. We learn from both, that there was once a dreadful famine over the whole world; and that Egypt was preſerved from utter deſtruction, and was the means of ſaving other countries, through the inſtrumentality of ſome extraordinary perſon. This perſon is called THE GENIUS OF THE PLACE by the one, and Tſaphnathphaneh (the ſame as Pſontompanēch) THE REVEALER OF SECRETS by the other; but he was no other than Joſeph, who was raiſed up by GOD, and endued with an extraordinary degree of wiſdom and foreknowledge, for this very purpoſe. " *The dearth was in all lands; but in the land of*

" * P. 253.

" † ἰδιότης ſeems properly to imply ſome peculiarity or ſingular circumſtance, attending this region. Diodor. Sicul. lib. 1. vol. i, p. 34.

" ‡ P. 239, Note*. If there were rain in any quarter, the Abyſſinian mountains were never deprived of their ſeaſons of wet: they generally had them, even when the lower regions in every direction were conſumed by drought; and this is the reaſon why Egypt, in early times eſpecially, was moſt juſtly conſidered as the granary of the eaſt.

" § Geneſis, c. xli. v. 45.

" ‖ There is a valuable diſſertation upon the import of theſe words, in Kircher. Prodrom. Coptic. p. 124, &c."

Egypt

Egypt there was bread."*—"*And all countries came into Egypt to Joseph, to buy corn; because the famine was so sore in all lands*†."

When we first perused the passage immediately above, translating the word ἰδιότητα in Diodorus into the Genius of the Place, we were startled at the boldness, and shrunk back from the interpretation. But as we grew more familiarized to it, and surveyed the whole history, sacred or profane, in combination together, we were more reconciled to the attempt, yet not without much misgiving about the propriety or possibility of applying ἰδιότητα to any supposed genius or power protecting the place; but when we turn to Diodorus again, we see the interpretation, however specious in some points, to be too bold, and actually inadmissible. "There being," says the historian, "a great drought confessedly over almost all the world, *except in Egypt, because of the peculiarity of the country*," &c. The historian thus attributes the exemption of Egypt, from the almost universal famine, not to any extraordinary person in the country, but to the well-known peculiarity of it. He thus indeed contradicts the real history, instead of "according in a most wonderful degree," with the great drought, really affecting Egypt, as well as other countries, and so precluding that "peculiarity of the country" to which he attributes its exemption from the famine. This mistake in Diodorus was natural to a writer, knowing "the peculiarity of the country," and not knowing the history of the famine in it. That the general abundance of corn in Egypt was produced by the overflow of the river in it, was well-known to all who had any knowledge of Egypt. On this general knowledge Diodorus spoke, when he noticed for himself, and noticed equally for his readers, "the peculiarity of the country." He could not but mean himself, and his readers could not but understand him as meaning, that grand cause of fertility to Egypt, which was so peculiar to it; the gentle swelling of the river over the land, and the rich depositing of manure there from its detained waters. They were as ignorant as he, concerning "the Revealer of Secrets;" and "the peculiarity of the country" must have been merely the Nile, in the estimation of both. The Nile however appears to have operated, on the present occasion, with a *malignant* influence, not a benign one, upon his country, by *not* overflowing the land, as he generally did, and does. The fact appears from a passage, in the only minute history which we have of the famine.

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* Genesis, c. xli. v. 54. † Ibid. c. xli. v. 57.

"It came to paſs," ſays the inſpired hiſtorian, "that Pharaoh dreamed, and behold! he ſtood by *the river*; and behold! there came up out of *the river* ſeven well-favoured kine and fat-fleſhed, and they fed in a meadow; and behold! ſeven other kine came up after them out of *the river*, ill-favoured and lean-fleſhed, and ſtood by the other kine upon the brink of *the river*; and the ill-favoured and lean fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke*."

We thus ſee the famine, equally with the plenty, attributed to *the river*. But we further ſee it, in the ſecond ſymbols of both. "And he ſlept and dreamed a ſecond time; and behold! ſeven ears of corn came up upon one ſtalk, rank and good," equally with the fat kine of the firſt ſymbol, as the neceſſary unity of both indicates†, the production of *the river*; "and behold! ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them," equally with the lean kine, the production of *the river*, "and the ſeven thin ears devoured the ſeven rank and full ears‡." *The river* overflowing very copiouſly in the ſeven firſt years, the fertility of the land was very great; but *the river* riſing faintly, or not at all, in the laſt ſeven, becauſe of the "great drought over all the world," the famine was very ſevere. Thus, from a circumſtance not noted by Mr. Allwood himſelf, and even with a real contradiction in Diodorus to Moſes, we find the former *at laſt*, "according, to a moſt wonderful degree, with the evidence of the inſpired penman."

"It remains to be inquired in the laſt place," adds this author, "at what time theſe things were done. Joſeph, it is ſaid, in conſequence of the commiſſion he had received to lay up corn, went out from the preſence of Pharaoh, and *went* "*throughout all the land* of Egypt§:" and this paſſage is the more valuable, becauſe it conducts us to two concluſions very important to the ancient hiſtory of that country; namely, that the whole of Egypt was at this time under the dominion of one ſovereign, and that therefore the date in queſtion muſt have been ſome time, but not long, after the expulſion of the Cuthite Shepherds. The firſt of theſe inferences is further confirmed, by the very language of Pharaoh on this occaſion: "he ſaid unto Joſeph, I am Pharaoh, and without thee ſhall no man lift up his hand or foot *in*

"* Geneſis, xli, 1–4.

"† Ibid, 25. "The dream of Pharaoh is *one*—". 26. "The ſeven good kine are ſeven years, and the ſeven good ears are ſeven years; the dream is *one*."

"‡ Ibid. 5–7.

"§ Ibid. c. xli, v. 46."

all the land of Egypt" ; which ſurely ſuppoſes, that this monarch had an abſolute and undivided ſovereignty over *the whole country*†."

Theſe words are certainly ſufficient to prove the point. Yet, as even Mr. Bryant has diſbelieved it, we beg leave to corroborate Mr. Allwood's citations by ſome others. Pharaoh, telling his dream to Joſeph, ſays that the lean kine were "ſuch as I never ſaw in *all the land of Egypt* for badneſs;" Joſeph, in his interpretation of it, ſays, "behold! there came ſeven years of great plenty *throughout all the land of Egypt*;" Pharaoh replies, "according unto thy word ſhall *all my people* be ruled, only in the throne will I be greater than thou,—ſee! I have ſet thee over *all the land of Egypt*." Accordingly "he made him ruler over *all the land of Egypt*;" at the beginning of the famine, "in *all the land of Egypt* there was bread," though in the progreſs of it, "*all the land of Egypt* was famiſhed;" when Joſeph, as "a ruler *throughout all the land of Egypt*," as "lord of *all Egypt*," as "governor over *all the land of Egypt*," exerted a moſt extraordinary degree of authority over "the people of the whole land," for he "removed them to cities, from one end of the borders of Egypt, even to the other end thereof‡." But, as Mr. A. proceeds, we learn from Manetho, that the Cuthite Shepherds (of whom we ſhall ſpeak more particularly before we conclude) "were ſucceeded in Egypt by another race of Shepherds," and he diſtinguiſhes them by the name of "*Captives*§;" under which we eaſily recognize the deſcendants "of Jacob who were enſlaved in Egypt. They were allotted," &c. "Upon the whole therefore it appears, that the time of the general dearth could not have been long after the Cuthites had been obliged to abandon the country; that is, in all probability, not many years after the Erectheidæ had poſſeſſed themſelves of Attica‖."

In forming this extract for our readers, we have found ourſelves compelled to leave out many points collateral to the main ſubject; or branching out to the right or left, in order to re-

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"* Geneſis, c. xli, v. 44.

"† I have been the more particular on this ſubject, becauſe it has been ſuppoſed that Egypt was never under one head, till Joſeph bought the whole of the land for Pharaoh. Geneſis, c. xlvii, v. 20. Conſult Mr. Bryant's Obſervations upon Ancient Egypt, p. 191, &c.; I am ſorry, whenever I feel a neceſſity for differing in opinion from this gentleman.

"‡ Geneſis, xli, 19, 20, 40, 41, 43, 54; xlv, 8, 9, 26; xlvii, 21.

"§ See p. 26, Note*.

"‖ Pp. 267, 276, 279, 287, 290."

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duce it into a regular and an admiſſible whole. We cannot leave this work till another month, without firſt acknowledging our admiration of the author's excurſive learning, our reſpect for his lively and luminous mode of writing, and our reverence of his endeavours to make profane hiſtory the humble auxiliary of that which is ſacred.

(To be continued.)

BRITISH CATALOGUE.

POETRY.

ART. 15. *Cupid and Pſyche, a Mythological Tale; from the Golden Aſs of Apuleius. Second Edition.* 8vo. 10s. 6d. Wright. 1800.

We ſpoke of the firſt edition of this elegant verſion in terms of deſerved commendation, vol. xiv, p. 183. This edition is highly improved in the beauty of the typography, and adorned with two very good engravings; one of the celebrated "Marriage of Cupid and Pſyche," from the Duke of Marlborough's gem, and the other of the Old crone reciting the tale, as deſcribed in Apuleius, to a young woman in the cuſtody of robbers, with the aſs liſtening in the back ground.

ART. 16. *Leander and Hero, tranſlated from the Heroic Epiſtles of Ovid; with other Poems, original and tranſlated.* 12mo. 2s. 6d. Rivingtons. 1800.

There are very few original poems in this work; and the tranſlations are from Ovid and Horace. We cannot ſay, that they are any of them above mediocrity. Perhaps the ſubjoined ſpecimen is the moſt honourable to the author's talents.

"*To a Friend, written in the Autumn of* 1797.

All night, all day, th' unfriendly ſhower
The furrows floats, the harveſt ſteeps,
And the wan moon, at evening hour,
Low o'er the wat'ry landſcape weeps.

And ſhrill and ſullen, thro' the trees
Untimely ſighs the gale ſevere:
Is this the mild autumnal breeze?
Are theſe the honors of the year?

Is this the month with ſunny ſmile,
Waving elate his well plum'd wing;
That us'd to crown the year's full toil,
The ſummer's truſt, the vows of ſpring?

In other fields does heaven deform
The ripen'd promiſe of the plain?
Or here peculiar pours the ſtorm
On the bent ſtem, and heavy grain?

Haply on other fields, more bleſt,
The ſeaſon ſhines with partial beam:
Then, Autumn! hear my fond requeſt,
O, ſmile beſide one favour'd ſtream!
Smile ſoft, and breathe thy happieſt gale,
Coy ſeaſon! on the banks of Swale!"

ART. 17. *Britain Preſerved. A Poem. In Seven Books.* 12mo. 6s. Murray. 1800.

This publication, in moderate poetry, does that which many others do in plain proſe, namely, imputes the preſervation of Britain to the wiſdom and firmneſs of Mr. Pitt.

The firſt Book propoſes the ſubject, dilates on the fall of empires, and concludes with the characters of the miniſters at the commencement of the American war. The ſecond gives an account of the various factions, which, in different periods of hiſtory, have diſtracted Britain; the remainder, to the ſeventh, diſcuſs the various incidents of the American war. The ſeventh expatiates on the great merits of Mr. Pitt, with ſome not unpleaſant digreſſions.

The reader will acknowledge the plan to be good, although the execution may not correſpond with his expectations. The following is a ſpecimen of the work.

" But ſtill, O PITT! thy higheſt palm of praiſe,
In MOROCCUE ſuppreſs'd, that fatal foe,
From whom the wide-extended miſchief roſe,
Remains unſung. Now no baſe factious imp,
No bold ſeditious ſlave dare lift his voice,
Traiterous to tempt the blind ſequacious crowd;
Or ſcarce in ſecret whiſper diſcontent:
So bright thy merits, Folly's ſelf muſt ſee,
So great, even adverſe factions muſt applaud.
" The people, conſcious of unpromis'd good,
More than content, ſurpris'd, elated, bleſs'd;
With admiration ſtruck, beyond belief,
Above the higheſt ſtretch of hope, to find,
In ſpite of empires ſever'd from the realm;
Extenſive climes with all their commerce loſt;
Subjects the ſtrength and glory of a ſtate,
By many millions leſſen'd; and a load
Of debts and impoſts, millions ſcarce can count,
Incurr'd: yet not the leſs we ſtill behold
The country flouriſh, public bliſs increaſe,
And proſperous wealth thro' all her bounds diffus'd.
Oeconomy with guardian care collects
The ſcatter'd ſparks of vigour that remain,
With cautious touch the languid fire relumes,

With

With frugal hand ſupplies the riſing flame,
Till with increaſing ſtrength it blazes wide,
And ſpreads its ardour thro' th' enkindling iſle.
While Commerce pours her bounteous ſtreams around,
Wide wafting wealth thro' all her winding courſe;
Yet circling, ſure in richer tides returns.
And from her channels Induſtry and Trade
Are copious nouriſh'd, and renew their growth;
Science and Arts, poliſh'd, improv'd, refin'd,
To elegance aſpire, exult, and thrive.
All but the Muſes; they to ſilence driv'n,
By noiſy Folly and her forward train,
Forgot, neglected, hide their heads and pine;
Or, with their guardian, Taſte, have fled the land.
Since THOMSON too untimely left the ſcene,
And YOUNG retir'd, by PORTLAND only grac'd,
Cloſing the rear of an illuſtrious train
Of names immortal, ſcarce one bloſſom'd bough
Of Laurel has BRITANNIA's garden bore.
Yet AKENSIDE an Aramanthine wreath
Of brighteſt hues, unmatch'd ſhall ever wear;
To SHENSTONE's temples too a ſprig is due;
To generous ARMSTRONG an unfading palm.
And CHURCHILL's brows a garland gay ſhould grace,
Of freſheſt flowers compos'd, but check'd with ſhade,
Too cloſe with Bacchus' rampant ivy twin'd,
In manners from the Muſe too much eſtrang'd:
A tyger hoodwink'd ruſhing on his prey,
Remorſeleſs rending all that meets his courſe.
Soft Senſibility's ſelecteſt flowers,
With tears bedew'd, round GOLDSMITH's head ſhall blow;
Round MASON's all the fragrance, all the bloom,
His own unfading Engliſh Garden yields:
Even GRAY's funereal yews with laurel ſhoot;
And COWPER's pious moral lay ſhall crown,
When time muſt fade, his head with freſhening wreath;
And all who draw from Nature's genuine ſource,
And truth eternal, claim eternal bays." P. 260.

It is obvious that the writer is by no means without a portion of poetic taſte and feeling; but we are compelled to ſay, that we had to encounter a conſiderable number of flat proſaic lines.

ART. 18. *Buonaparte's Reverie. A Poem.* 8vo. 2s. Richardſon. 1799.

The conqueſts, conduct, and artifices of Bonaparte, will afford ample materials either for proſe or poetic authors. To the intention of this writer we willingly give our tribute of approbation. But the verſe is far from harmonious; and there are ſuch a hoſt of heroes, ancient and modern, ſet in array againſt the Corſican hero, that we are confuſed, and involved in a continual tiſſue of compariſons and characters.

DRAMATIC,

DRAMATIC.

ART. 19. *The Siege of Cuzco; a Tragedy, in Five Acts. By William Sotheby, Esq.* 8vo. 112 pp. 2s. 6d. Wright, Piccadilly. 1800.

The ſtory of Pizarro ſupplies the ſubject of this drama, which turns on the conteſt between him and Almagro for the poſſeſſion of Cuzco. As a tragedy for the ſtage it is greatly deficient in incident and intereſt, and there is a harſhneſs and abruptneſs in the language, which, by producing obſcurity, by no means aids the effect of ſuch pathos as may be found in the piece. That Mr. Sotheby can write poetically is abundantly known to the public, which ſuperſedes the neceſſity of giving a ſpecimen of this production. Melpomene has certainly been leſs favourable to Mr. S. than ſome others of her ſiſters.

ART. 20. *The Foreſters; by W. Auguſtus Iffland. Tranſlated from the German by Bell Plumptree, Tranſlator of the Mountain Cottager.* 8vo. 2s. Vernor and Hood. 1799.

In this play we are preſented with a picture of rural manners by no means pleaſing or intereſting; there is auſterility in the plot, and a combination of common-place obſervations in common language, which will but ill repay the purchaſer, or gratify the reader. We ſhall not attempt to point out the want of intereſt of the characters, as we do not obſerve one that is worth a careful examination.

NOVEL.

ART. 21. *Myſtery. By Francis Lathom. Two Volumes.* 8vo. 8s. Symonds. 1800.

Revenge for ſlighted love is deſcribed, in theſe volumes, as giving riſe to ſome of the moſt atrocious actions, ſuch as human nature can hardly be thought capable of perpetrating. To thoſe who are contented with amuſement, without looking for probability, the work may, however, be acceptable.

MEDICINE.

ART. 22. *The moſt cogent Reaſons why aſtringent Injections, cauſtic Bougies, and violent Salivations, ſhould be baniſhed for ever from Practice; with the mildeſt Methods of ſafely treating every Species of Venereal Infection, Strictures of the Urethra, &c. and correcting Miſchiefs ariſing from Cauſtic Bougies. By William Rowley, M. D.* 8vo. 175 pp. 4s. Murray and Highley. 1800.

It were much to be wiſhed that all violent medicines and methods could be baniſhed from the practice of phyſic and ſurgery, and that diſeaſes

diſeaſes might in all caſes be cured *cito, tuto, et jucunde*; but this in many caſes is impracticable; and amputations, and other painful operations, muſt be occaſionally performed to avert much greater evils. The ſurgery of the preſent day does not incline to harſhneſs, but partakes of the milder character of the times; it has been thought indeed, that by ſuffering the actual cautery, and other rough remedies, frequently employed by the ancients, to fall into diſuſe, we are often diſappointed in our endeavours to cure diſeaſes, in which they boaſted of complete ſucceſs. Theſe obſervations are introduced, to warn the reader from being influenced, by the title of the work before us, to imagine that the author has made any notable diſcovery or improvement in the cure of gonorrhœa, or urethritis venerea, if he had rather ſo call it, and lues venerea, or that his practice is materially different from that of other phyſicians and ſurgeons. He thinks gonorrhœa ought never to be attempted to be cured without giving mercury. A great majority of practitioners think ſo too; and even thoſe who believe the contrary give calomel, not indeed on account of its ſpecific power over the venereal virus, but as a convenient and efficacious purge. This author recommends the mild alterative mode of giving mercury in the cure of confirmed lues venerea, preferably to adminiſtering it in ſuch a manner as to occaſion ſalivation; heightening indeed, as he thinks, the power of the mercury by the admixture of antimonials. In this practice alſo he is not ſingular. There are few ſurgeons, we believe, who have not tried, and who are not in the practice of trying this method. But the more judicious and experienced ſurgeons adopt it from neceſſity, not choice; and only with patients who will not, or cannot, ſubmit to the confinement; knowing that the alterative mode is tedious and uncertain, and that after weeks, or months, have been fruitleſsly ſpent in this courſe, they will frequently be obliged to have recourſe to ſalivation, to complete the cure. If in theſe caſes the only miſchief was the loſs of a portion of time, there might not be much reaſon to regret that the experiment had been tried, but the conſtitution being long inured to mercury, becomes leſs obedient to its influence. Salivation is frequently, in theſe caſes, with difficulty raiſed; or, when raiſed, cannot with ſafety be kept up a ſufficient time completely to ſubdue the virus. The diſeaſe, after appearing to be cured, occurs again; and the ſame proceſs is obliged to be repeated, perhaps many times, before the end is obtained.

Little weight can be allowed, we preſume, to Dr. R.'s declamation againſt the uſe of the cauſtic in ſtrictures of the urethra. Opinions, founded on actual experiment, are not to be overturned by general aſſertions, and vague and deſultory arguments. As the author does not pretend to have tried the cauſtic, and brings no ſpecific account of its failure, or of miſchief being done by its uſe (when properly adminiſtered) it is neceſſary to liſten to the evidence of the numerous facts adduced by Mr. Home, backed as they are by the experience of many of the moſt eminent ſurgeons in the kingdom, all tending to prove that, with ſkilful management, the cauſtic is a ſafe and ſalutary remedy; and will often effect a cure in ſtrictures removeable by no other means, which, if ſuffered to remain, would ſooner or later occaſion the deſtruction of the patient.

ART.

ART. 23. *The Anatomy of the Gravid Uterus; with practical Inferences relative to Pregnancy and Labour. By John Burns, Surgeon at Glaſgow.* 8vo. 248 pp. 5s.

We have examined this volume, evidently the fruit of meditation and experience, with ſatisfaction. The author's deſcription of the uterus, and the alteration that takes place in its figure and relative ſituation, as pregnancy advances; and his account of the decidua, the medium by which the fœtus is connected with the uterus, are accurate and juſt. His obſervations alſo on the neceſſity of acquiring an intimate knowledge of the anatomy of thoſe parts, and of the practical deductions that may be drawn from thence, in uterine hemorrhage, and other diſtreſſing accidents, incident to pregnancy and parturition, are well worthy the ſerious attention of the tyro in the art, for whoſe uſe the work appears to be deſigned.

ART. 24. *A Treatiſe on febrile Diſeaſes, including intermitting, remitting, and continued Fevers; eruptive Fevers; Inflammations; Hemorrhages; and the Profluvia; in which an Attempt is made to preſent at one View, whatever in the preſent State of Medicine, it is requiſite for the Phyſician to know, reſpecting the Symptoms, Cauſes, and Cure of thoſe Diſeaſes. By Alexander Phillips Wilſon, M. D. F. R. S. Ed. &c. Vol. I.* 8vo. 685 pp. 9s. Cadell and Davies. 1799.

We have had opportunities, ſince the commencement of our labours, to notice a variety of publications on the ſubject of fever; the peculiar malignancy and fatality of the fever which for ſeveral years paſt has ravaged America and the Weſt-Indies, ſeeming to have turned the attention of practitioners to an inveſtigation of the nature and cauſes of that diſeaſe. The work before us, which is propoſed to be extended to five volumes, will contain the opinions of the moſt eminent writers on the ſubject. It was originally intended to be delivered in lectures, but the indifferent ſtate of the author's health having obliged him to decline that taſk, he has been induced to give his obſervations to the public in this form. One half of the work is intended to contain an account of idiopathic, the remainder of ſymptomatic fevers.

From the ſpecimen here given, Dr. Wilſon appears to have well conſidered the ſubject, and we have no doubt that his labours will prove highly uſeful to the young practitioner.

ART. 25. *A Syſtem of Diſſections. Part III. By Charles Bell.* Folio. 5s. 6d. Johnſon.

In our twelfth volume, pp. 68 and 392, we gave an account of the firſt and ſecond parts of this ingenious work, explained the plan adopted by the author, and ſhowed in what points it differed from and excelled every other work of the like kind, with which we are acquainted. The preſent number contains diſſections of the perinæum, and of the pelvis. After a clear and accurate deſcription of the muſcles and veſſels of the perinæum, and of the parts contained in the pelvis, with the method and order of diſſecting them, the author deſcribes the diſeaſes to which

they are liable, and the alterations in their form and positions thence occasioned. As these parts are frequently the subjects of some of the most important operations in surgery, the observations of this author are particularly interesting, but would not be completely intelligible without the accompanying plates; which, we will add, like those illustrating the former numbers, are finished with equal accuracy and neatness.

ART. 26. *A practical Synopsis of the Materia Alimentaria, and Materia Medica. By the Author of the Thesaurus Medicaminum. Vol. I.* 8vo. 323 pp. 6s. R. Baldwin, and J. Seely, Paternoster-Row.

The work, of which this is the first volume, "is intended to exhibit," the author says, "a concise account of such substances from the animal, vegetable, and mineral kingdoms, as are used either for food or medicine."

The author acknowledges he has been anticipated in the general idea of the work, by several preceding writers, particularly by Lewis, Monro, and Cullen; but the plans of their works were too comprehensive and scientific, to admit of their being generally used, and the alterations and improvements introduced into the London and Edinburgh pharmacopeia since the publication of them, made it necessary that a new and compendious treatise on the materia medica should be given. The present volume contains the alimentary, and the first class of medicinal substances. In what number of volumes the work is to be comprised, we are not told. The author apologizes for still withholding his name, which, at a future time, he says, shall be published.

He begins by giving the names and descriptions of the articles, then the properties and uses, and, lastly, the mode of preparing them. In the articles used in medicine, the preparations, or compositions into which they enter, with the names of the authors, or works in which they are noticed and recommended, are added. The whole seems to be compiled with sufficient care and attention, and the observations are in general pertinent and just. The following specimens, casually taken, will point out the manner in which it is executed.

"*Orchis mascula, Salep.* It is from the root of this, and other species of this genus, that the sweetish, mucilaginous, and highly nutritive powder, called salep, is prepared. The pottage or decoction made from it, is a valuable article of diet for the sick and infirm. It is particularly useful in cases of hectic fever, and phthisis pulmonalis, after amputations, &c. affording a light and mild aliment. It is serviceable in diseases of the urinary passages, as dysury, strangury, gravel and stone, and also in some affections of the intestinal canal, as diarrhœa, and dysentery.

"*Digitalis purpurea.* Didynamia. Angiospermia. Solauncæa. Indigenous. (Folia) Fox-glove. Of late years this herb has been given with great success in humoural asthma, and in some kinds and stages of consumption," &c.

ART.

ART. 27. *Plain and uſeful Inſtructions for the Relief and Cure of Ruptures, &c. By J. Edy.* 12mo. 40 pp. 2s. 6d. Symonds. 1800.

This author makes truſſes, and inſtruments of various kinds, adapted to every ſpecies of deformity incident to the human frame; and directions are here given for the application of them.

DIVINITY.

ART. 28. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter, on Wedneſday, March* 12, 1800. *Being the Day appointed for a General Faſt. By John, Lord Biſhop of Oxford.* 4to. 21 pp. 1s. Rivingtons. 1800.

The principal topic of the Biſhop's diſcourſe is this, "that it is never ſafe raſhly to deſert the beaten road of experience, and that whenever this is done through conceit of over-weening wiſdom," the worſt of evils enſue. In ſupport of this truth, the moſt obvious, and, in the preſent caſe, the moſt proper example, is the revolutionary ſyſtem of France. The origin of the miſchief is deduced from the Deiſtical writings, whether ſyſtematically produced, or only ſucceſſively, is not enquired. When it was thought deſirable to overthrow exiſting governments, maxims were invented more capable of inflaming the paſſions of the multitude, than the mere ſpeculations of falſe philoſophy. The principal of theſe were, 1. that inſurrection is a common, and even a ſacred duty; 2. that the will of the people is the origin and rule of all governments; 3. that man had only to exert that will, in order to be well governed and free. On the abſurd doctrine of the *general will*, though it is difficult, at this period, to produce any new obſervations, the ſentiments of the Biſhop of Oxford are well worthy of notice.

This collected will, "is held to be ſuch, that the errors and extravagancies of one will be checked and controuled by thoſe of another, till there come forth, by mutual colliſion, a general will fit for the purpoſes of government, and, according to an adage, frequently miſunderſtood and miſapplied, even worthy to be called the voice of God. Not to urge here that it is difficult or impoſſible to collect and aſcertain the general will, that what is ſo called is uſually that of a few bold, daring, and turbulent ſpirits, who overpower by clamour the more ſober and temperate voice of the better citizens, not to urge here theſe difficulties, I ſay, that, at beſt, this is to leave ſo weighty a matter to the mere concourſe of atoms, and to truſt to chance to build up and accompliſh the beautiful fabrick of civil ſociety. But it is contrary to fact, that the faults of individuals are corrected by the general will. There are prejudices which infect whole bodies of men as well as individuals; there is a falſe current of opinion, which prevails for a time with overwhelming force, and is afterwards renounced by poſterity, and ſinks into contempt." P. 8. The ſlighteſt reference to hiſtory

hiſtory will fully confirm the truth of the latter remark; to which it may be added, that the ſuperior energy of ſome one mind, ſingularly gifted and enlightened, is particularly required in government, for the very purpoſe of correcting prevalent errors, and overruling abſurd opinions, however general.

Having thus ſtated the ſubject and plan of this diſcourſe, we hold it ſuperfluous, from the eſtabliſhed character of the writer, to expatiate further on its merits.

ART. 29. *A Sermon, preached at the Viſitation of the Right Reverend the Lord Biſhop of Cheſter, holden at Liverpool, on Saturday, July 6, 1799. By the Rev. Frodſham Hodſon, M. A. Fellow of Brazen Noſe College, Oxford. Publiſhed at his Lordſhip's Command.* 4to. 15 pp. 1s. Gore, &c. Liverpool; Rivingtons, London. 1799.

In oppoſition to Mr. Gibbon (vol. ii, c. xv, pp. 330—337, and 351, 353, ed. 8vo.) the preacher undertakes to vindicate the form as well as the principle of our eccleſiaſtical eſtabliſhment; "to ſhow, that its neceſſity is demonſtrable *a priori*, that it has been recognized in both the Moſaic and the Chriſtian diſpenſations, and that it is actually framed on the model of the primitive church." P. 2.

Theſe topics are diſcuſſed with much ſtrength of argument, and with a conſiderable degree of eloquence. We conclude, from the following ſtrong expreſſions, that the perſons deſcribed by them are eſpecially numerous within the dioceſe of Cheſter; though in every part of the kingdom they ſo abound and increaſe, that the vigilance of our eccleſiaſtical rulers cannot be too earneſtly directed towards them; "that venal band of apoſtates from our eſtabliſhment, who, forgetting the ſolemn pledge which at their ordination they gave to God and man, can find a recompence for their deſertion in the petty acclamations with which their miſguided conventicle may hail them, or can baſely compromiſe with their conſcience for the ſordid emoluments which they can extort from deluded ignorance." P. 12.

ART. 30. *Scepticiſm not ſeparable from Immorality; illuſtrated in the Inſtances of Hume and Gibbon. A Sermon, preached in the Church of All-Saints, Northampton, at the Viſitation of the Rev. the Archdeacon of the Dioceſe of Peterborough, on the 8th of May, 1799. By Chriſtopher Hunter, B. D. Rector of Gayton, Northamptonſhire.* 8vo. 19 pp. 1s. Nicol. 1799.

This is a very judicious diſcourſe on 2 Cor. iv, 4. It opens thus: "Chriſtianity is compared by a learned writer to the ſtone that aſſays gold; it tries the human heart, and aſcertains its purity or its debaſement. The arguments by which Chriſtianity is ſupported and confirmed, muſt be examined with diligence and attention; muſt be applied with honeſty and impartiality; and appear only to ingenuous minds with the full radiance of truth." P. 5.—"The Goſpel therefore may be conſidered as a trial of the character of every rank and condition of men. To the uninformed and illiterate it preſents a pure and ſimple code of doctrines and precepts, enforced by ſanctions preſent and future; precepts, which none can reject in their full extent without

without incurable depravity. It is, however, in ſome of its parts difficult and refined; and thus adapts itſelf to higher improvements of the heart and underſtanding. It commands us to diſcipline our thoughts, and reſtrain them by wholeſome ſeverity, even from the imagination of any evil thing: it requires us to forgive injuries, however bitter and unprovoked: it expects that our deareſt intereſts be relinquiſhed, and the moſt dreadful ſufferings endured, when religion and virtue are at ſtake. To perſons of improved and cultivated minds, the Goſpel affords a trial of another kind. To theſe it offers itſelf for examination, upon evidence, probable indeed, but not unqueſtionable, which requires candid and aſſiduous deliberation, and which may be rejected. In conſidering, therefore, the proofs of Revelation, our virtues muſt be exerciſed, or our vices indulged; and thus, what is deemed a ſpeculative enquiry, will occaſion a real change in the heart and manners." P. 6. The preacher then conſiders, more particularly, "the virtues we may exerciſe upon this occaſion, and the vices to which we are inclined." P. 8. Among the former, the principal one is induſtry; among the latter, are indolence and inattention, pride and prejudice, and, above all, *habits of vice*. We do not find the laſt of theſe imputed to the two hiſtorians mentioned in the title-page; but chiefly pride (or rather vanity) and prejudice. "An ardent deſire for literary fame was, by their own acknowledgment, the predominating paſſion of both: let us not therefore wonder, that truth ſhould be ſacrificed to popularity; and inſtead of well-authenticated hiſtories, furniſhed with ſimple and ſevere realities, that the reader ſhould be preſented with viſionary narratives, with graceful vanities, and agreeable fictions." P. 17. The concluſion is juſt and forcible: "Since therefore there are many who, through negligence and inattention, examine not the evidences for Revelation; ſince there are many, whoſe pride and whoſe prejudices attract them more ſtrongly to difficulties than to proofs, and to objections than to the anſwers which have been given them; ſince there are many, laſtly, infatuated by vicious pleaſures, and conſequently diſinclined to expect, or even to think of a future judgment; it is not unaccountable, that there now exiſts amongſt men ſo bitter an oppoſition to Chriſtianity; an oppoſition indeed, that bears a hoſtile, but ſurely not a formidable aſpect." P. 18.

ART. 31. *A Sermon, occaſioned by the Death of the Rev. Joſeph Towers, LL. D. delivered at Newington-Green, June 2, 1799. By the Rev. James Lindſay. To which is added, the Oration, delivered at his Interment. By the Rev. Thomas Jarvis.* 8vo. 64 pp. 1s. 6d. Johnſon. 1799.

The exordium of this Sermon ſhows, that though Paul deſpiſed the artificial eloquence of Greece and Rome, yet he was richly furniſhed with all the endowments eſſential to the higheſt kind of oratory; and that the text, in particular (1 Cor. xv, 53—57) diſplays "a dignity and pathos, *not inferior* to the nobleſt paſſages of Cicero's or *Erſkine's* eloquence," &c. P. 6. We ſhould have thought Erſkine, and even Cicero, highly complimented, by a compariſon of his oratory with that of the great Apoſtle; and the converſe of this proceeding appears

to

to us a little prepoſterous. But to what a pitch of adulation will not party-ſpirit carry men?

The preacher's main object is, "to point out the ground of peculiar thankfulneſs to God, which both the common and the enlightened Chriſtian has above all other men, in anticipitating the approach, and conquering the fear of death." P. 8. In order to this, two things are ſhown to be neceſſary: "1ſt. That we ſhould poſſeſs the aſſurance of immortality, to relieve the imagination from that dreadful thought of falling back into nothing, which is of all ſentiments the moſt melancholy, and the moſt revolting to the heart; and, 2ndly, That with this aſſurance of life, we ſhould be aſſured alſo of mercy to forgive our ſins, and to inſpire us with confidence towards God; that we may thus be delivered from the fear of puniſhment, which is natural to a frail and guilty creature." P. 9. On theſe topics, Mr. Lindſay is argumentative and eloquent; the good effect of his arguments would not have been diminiſhed by an abſtinence from ſuch expreſſions as "prieſts *hired* and bound to defend the religion of the ſtate." P. 22. This is a ſpecimen of that *liberality* which will hereafter be noticed. Prieſts of the Church of England (for ſuch are evidently here intended, being placed in oppoſition to Bacon, Hale, Locke, Lyttelton, Weſt, and Newton) defend the religion of the ſtate, becauſe (as we truſt) they were convinced of its truth before they became prieſts, and have ſubſequently become more and more aſſured of it. If they were generally averſe or indifferent to ſuch a defence, what would then be the language of their adverſaries? Much more triumphant (we think) than it is at preſent. But who muſt not ſee, how ill-placed are ſuch inſinuations, in a ſolemn argument concerning *immortality*, and the *divine mercy and forgiveneſs?*

From the ſhort ſketch ſubjoined of the life of Dr. Towers, we learn that he was apprenticed to a ſtationer; and that his literary attainments were the fruit of his own labour; a circumſtance ſufficiently honourable to him, and not requiring any depreciation of "a regular education, a public ſeminary, and the walls of a college." At the age of 26, he publiſhed a view of the genuine doctrines of Chriſtianity; in oppoſition to the principal tenets of Calviniſm, in which he had been educated, but ſaw reaſon to renounce. He poſſeſſed, from early youth, a ſtrong and ardent love of *freedom.*" Moſt young men poſſeſs the ſame; and this alone is no important theme of praiſe. It would be very honourable to ſay of any man, that this vehement affection was corrected, in his mature years, by reflecting diſpaſſionately upon the *degree* of freedom compatible with the ſafety and happineſs of men in civilized ſociety. "Many of the firſt political characters of this country, aſſociated with him upon terms of *equality*; for upon no other terms would he aſſociate with them." P. 35. In what points this equality was maintained, we are not told; and therefore, in effect, we are told nothing. To the ponderous edition of the Biographia Britannica, he contributed "near 60 lives." In general we collect from this account, that Dr. T. was a man of honeſt intentions, independent ſpirit, and extenſive reading in Engliſh biography.

The Oration is a panegyric of no great force. "As a theologian, Dr. T. inculcated the truths of Chriſtianity, according to the moſt

liberal

liberal and *enlightened* views of that ſyſtem." P. 56. The epithet *liberal*, has been much arrogated by theologians of this orator's deſcription; but why it is more liberal to diſſent from, than to accord with, the Church of England, has never been explained. Dr. Price is called "the firſt and beſt of men." Extravagance in praiſe deſtroys much of its credit: and, though Dr. P. was a man of merit, his character and reputation can by no means ſuſtain ſo ſingular an eulogium.

ART. 32. *The Doctrine of Chriſtianity on the Subject of War. A Sermon, preached at the Conſecration of the Colours preſented by the Hon. Mrs. Peachey to the Royſton and Barkway Volunteer Corps, Thurſday, Auguſt* 1, 1799. *By George Law, M. A. Prebendary of Carliſle. Publiſhed by Requeſt.* 4to. 16 pp. 1s. Faulder.

In the exordium of this diſcourſe (on Epheſ. vi, 13) one argument for the truth of our religion is particularly noticed; namely, "the univerſality or abſtractedneſs of the Chriſtian precepts." P. 5. This is well inſtanced in "the doctrine which relate to government and war." Ib. The former of theſe topics is diſpatched in few words; the other, very properly on ſuch an occaſion, is more largely inſiſted on, and the juſt concluſion is, that "we are left by Chriſtianity, under the guidance of good principles, to the exerciſe of our own diſcretion." P. 8. The preacher then conſiders "how far we are ſanctioned by the principles of morality and juſtice, in entering into or carrying on that arduous conteſt in which we are at preſent engaged." P. 5. The objects for which we are contending, are aſſerted to be "our conſtitution, our property, and religion;" and, by a brief examination of each of them, it is proved to be our "indiſpenſable duty to tranſmit unimpaired to our poſterity, the noble inheritance we have received from our anceſtors." P. 8. When the Church of England (at p. 10) is called "*one ſect*" of Chriſtianity, we apprehend that the word is uſed in a ſenſe ſomewhat uncommon. In ſpeaking of the danger to which our property was expoſed by the deſigns of the enemy, it is well urged, "if a ſiſter republic eſcaped not, what would have been our lot? If they forbore not from oppreſſing an ancient ally, protected by their mountains and poverty, would they have refrained from attacking a proud rival, whoſe wealth allured them to her ſhores? Little doubt can remain of the deſtiny which would have awaited us, if we had placed our reliance upon their promiſes, more than our own ſtrength." P. 11. The preacher laſtly "points out ſome of the duties incumbent upon thoſe who thus nobly ſtep forward in defence of their country." P. 13. Among thoſe duties, humanity is inculcated in terms which will exhibit no unfavourable ſpecimen of this diſcourſe: "It has been our ſorrow and ſhame, that in the 18th century of the Chriſtian æra, we have witneſſed cruelty and crimes, which would have diſgraced a ſavage nation, in the moſt barbarous times. Let ſuch atrocities have one good effect, by ſerving for our admonition. Let our conduct exhibit a contraſt to that which we condemn. Humanity has always been the brighteſt ornament of the military character. Let us convince the world, that Chriſtianity, though it cannot at preſent extinguiſh, may ſtill alleviate all the horrors of war; and that, while plunder and cruelty are enliſted under

the banners of our enemy, benevolence and humanity are the characteriſtics of a Britiſh ſoldier." Ib.

ART. 33. *An Addreſs to the Volunteer Corps of Great Britain. In Two Parts. By Robert Hardy, M. A. Curate of Weſt-Bourne; Vicar of Stoughton, and of Eaſt-Marden, in Suſſex; and Chaplain to his Royal Highneſs the Prince of Wales.* 8vo. 156 pp. 2s. Rivingtons. 1799.

The ill effects, againſt which the aſſociators are cautioned in Part I, of this very ſerious Addreſs, are profanation of the Lord's Day, and neglect of public worſhip. The author does not blame them for learning originally the uſe of arms on Sundays, but admits it to have been a work of neceſſity. The long continuance only of the practice alarms him. He complains of two circumſtances, in particular, the paſſing of volunteers by a church, almoſt every Sunday for ſeveral months together, while the bells were ſummoning the people to divine worſhip; and the review of the corps belonging to a certain diſtrict on a Sunday. Doubtleſs theſe things might have been avoided, and were therefore juſtly offenſive to ſerious perſons. Part II, recommends to the volunteers a general agreement among them, or at leaſt of many individuals, to attend regularly upon divine ſervice, and the ſacrament of the Lord's ſupper; and earneſtly admoniſhes them to attach themſelves firmly to the eſtabliſhed church, ſhunning (in particular) the Methodiſts; who are ſaid to have "inſinuated themſelves into almoſt every town throughout the kingdom; and to be indefatigably zealous in making proſelytes." We believe this account to be true; and that the ſtate, as well as the church, has cauſe of apprehenſion on this ſcore. Some of us have obſerved the conduct of this ſect with no little attention; and have perceived in moſt of its adherents, a great and continually increaſing degree of coldneſs towards our civil government, and a very undiſſembled hatred of the church and its miniſters.

POLITICS.

ART. 34. *Conſiderations concerning Peace. By a Fellow of St. John's College, Cambridge.* 8vo. 31 pp. 1s. 6d. Hatchard. 1800.

This writer, although he blames the Miniſter for rejecting the late overtures of the French Conſul, diſcuſſes the ſubject with candour and temper. He admits not only the talents and virtues of the Miniſter, but that he is admired and ſupported by a great majority of the nation. He exhorts, however, the nation to come forward, and by temperate and reſpectful addreſſes, to convince the Miniſter of their deſire for peace. We cannot follow him through his arguments on this ſubject; of which, in our opinion, he takes too limited a view. Of the debates it occaſioned in Parliament, he ſeems to have no other knowledge than is derived from the newſpapers. Perhaps the admirable Speech of Mr. Pitt had not been publiſhed when he drew up this tract. To that maſterly defence of adminiſtration we refer him, obſerving only, upon his

his aſſertion that "the individual intereſt of Mr. Pitt inclines him to war," that ſuch a ſuppoſition would imply the extreme of folly in a Miniſter, who, previous to the war, was ſo firmly ſeated in power, whoſe plans of finance (on which, in a great meaſure, his reputation was founded) were unavoidably deranged by the war, and whoſe fame, as well as continuance in power, is hazarded by a ſtate of war. Indeed the ſuppoſition that any Miniſter, in his ſenſes, would voluntarily incur all the perſonal, as well as national, riſques of war, merely to obtain the temporary patronage ariſing from a war-eſtabliſhment, needs not, in our opinion, a ſerious refutation.

ART. 35. *Proteſtant Aſcendancy, and Catholic Emancipation, reconciled by a Legiſlative Union; with a View of the Tranſactions in* 1782, *relative to the Independence of the Iriſh Parliament, and the preſent political State of Ireland, as Dependant on the Crown, and connected with the Parliament of Great Britain: with an Appendix.* 8vo. 141 pp. 3s. Wright. 1800.

So numerous, and in many inſtances ſo able, have been the publications in favour of the Union with Ireland, that we are obliged to bring our accounts of them into as narrow a compaſs as poſſible; eſpecially as the meaſure in queſtion ſeems now to be finally reſolved upon, and nearly drawn to a cloſe. This prevents our ſetting forth all the arguments contained in the able tract before us, and endeavouring to do juſtice to its merits. Suffice it to ſay, that the author ſhows, by a detail of the proceedings reſpecting Ireland in 1782, and even from Mr. Grattan's own ſtatement of them, in his printed Speech, that no *final ſettlement* could have taken place at that period, at leaſt as to the point of a Legiſlative Union. He then gives a ſummary view of the ſtate of Ireland during the preſent reign, the conduct of the different parties and deſcriptions of men in that kingdom, that of the Britiſh miniſtry, and the preſent political ſituation of Ireland, as dependent on the crown of Great Britain, and connected with the Britiſh parliament; from all of which he infers ſtrongly, and we think juſtly, the inſufficiency of the preſent connection. He then diſcuſſes very fully the internal ſtate of Ireland, differing in many inſtances, and in ſome with much appearance of reaſon, from the opinions of Dr. Duigenan, as to the claims of the Catholics, and the general conduct of the profeſſors of that religion; but powerfully recommending to that body of men to ſupport the meaſure of an Union, as the moſt likely to ſecure to them every privilege they ſeek, without danger to the eſtabliſhed Church, and, at all events, to procure an impartial determination of their claims by an United Parliament. We ſhall only add, that this tract is undoubtedly written with conſiderable ability, and is well worth the attention of thoſe who wiſh for any further information on the great national meaſure propoſed.

ART. 36. *Thoughts on the late Overtures of the French Government to this Country, in a Letter to the Right Hon. William Pitt; written previous to the Recommencement of Hoſtilities in the Year* 1800. 8vo. 34 pp. Wright. 1800.

This writer defends and praiſes adminiſtration for rejecting the late overtures of Bonaparte. He inſiſts that there is no pretence for conſidering

sidering the Chief Consul as less a Jacobin than his predecessors, for pretending that the restoration of the Bourbon family was made the *sine quâ non** of a treaty for peace. His sentiments, generally speaking, appear to us to be just; but they are not enforced with much perspicuity of reasoning, or elegance of language.

ART. 37. *Thoughts on the Necessity of prosecuting the War with France with Vigour. With Remarks on the present Scarcity of Provisions, and particularly Bread. In a Letter to a Friend. By the Rev. David Rivers, Author of Observations on the political Conduct of the Dissenters, &c.* 8vo. 23 pp. 1s. Richardsons. 1800.

Mr. Rivers defends the propriety and prudence of rejecting the late overtures of Bonaparte. He does not, however, place the subject in any new or striking light. He denies, surely with complete justice, the assertion, that the present scarcity of bread has been, in any degree, occasioned by the war; and gives, in the Appendix, three recipes for making soup, published by Sir James Stonehouse in the year 1757.

ART. 38. *The Rise, Progress, and Consequences of the new Opinions and Principles lately introduced into France; with Observations.* 8vo. 272 pp. 5s. Bell and Bradfute, Edinburgh; Wright, London. 1799.

If there be not much novelty in this work (as indeed the subject scarcely admits of it) we find much important matter clearly and distinctly abridged. The principal authorities from which the writer has extracted his account of the rise and progress of French principles, are the Abbé Barruel's "History of Jacobinism," Robison's "Proofs of a Conspiracy," &c. "the History of the Conspiracy of the Duke of Orleans," "Bouillé's and Bertrand de Moleville's Memoirs," "Clery's Journal," &c. The boasted "Declaration of the Rights of Man," is also examined, and many of its absurdities pointed out. The remarks on the Sovereignty of the People are in part humourous, and altogether perfectly just.

After exposing many parts of this Declaration, the author points out (in separate chapters) "the effects of the new principles on the character and situation of the French nation;" "their effects on the conduct of the French government to allied and neutral states" (in which chapter the cruel and unprincipled invasion of Switzerland is peculiarly reprobated) and, lastly, the Jacobin conspiracies in the countries at war with France. Under this last head, their plots and proceedings in Great Britain and Ireland are amply and clearly detailed. The work concludes with an exposition of "the means necessary to check the ambitious projects and dangerous principles of the French." As one of those means, the author states, and we think proves, the war to have been inevitably necessary. "What criminal law is to society,

* By mistake, or inadvertency, he calls it the *ne plus ultra*.

war," he obſerves, "is to a nation. Our national rights have been attacked, and war is the only way by which we can preſerve them." After juſtifying the war upon theſe principles, and from the declarations of the French leaders themſelves, he further ſtates the grounds we have to hope for better ſucceſs than the cauſe of the allies had of late experienced; a hope which the events of the laſt campaign had, in a great degree, realized. He next propoſes a meaſure, which the legiſlature have ſince, in part at leaſt, adopted, the ſuppreſſion of ſecret ſocieties; but he thinks that even the Free-Maſons of this country "ſhould permit no more oaths of ſecreſy to be adminiſtered in their lodges."—"If," he obſerves, "Free-maſonry be a good inſtitution, it ought to be made public for the benefit of ſociety; if it be liable to cenſure, it ought to be given up; if it be a trifling amuſement, ſtill it ought to be laid aſide; becauſe to bind a man by an oath to conceal what is trifling, is to diminiſh the value of an obligation of the moſt ſolemn nature, and of the utmoſt importance to ſociety." He adds ſome hints for the regulation of the preſs; ſuggeſting meaſures which have ſince, with little variation, been adopted. But as the moſt infallible preſervative againſt the calamities which have befallen France, he enjoins us to protect and cheriſh "religion with the moſt attentive care."

We have ſaid enough to ſhow the good intentions and patriotic ſpirit with which this tract appears to be written, and have only to add, that the language, though unadorned, is (generally ſpeaking) pure and perſpicuous; and that the matter is ſo arranged, as to form a good epitome of ſeveral very important works on the ſame ſubject; for which this publication may prove an uſeful ſubſtitute, with thoſe readers who have not opportunity or leiſure to peruſe them.

ART. 39. *Hiſtorical and Political Survey of the Loſſes ſuſtained by the French Nation in Population, Agriculture, Colonies, Manufactures, and Commerce, in Conſequence of the Revolution, and the preſent War. From the French of Sir Francis D'Ivernois. To which is added a Supplement.* 8vo. 472 pp. 7s. Wright. 1799.

Of the importance of the original work of Sir F. D'I. we formerly expreſſed a high ſenſe, and now profeſs ourſelves glad to ſee the uſeful information it contains rendered acceſſible to every Engliſh reader, by a reputable tranſlation.

The Supplement, which is new to us, contains a compariſon of the eſtimate of the expence of the French government for the laſt year; with the acknowledged receipts of the firſt ſix months; their deficit; the ways and means to ſupply it; and the rapid progreſs of the decline of their army, previous to the recommencement of hoſtilities in the laſt ſpring. Only one or two lines of this picture can be given here. By various artifices of a faithleſs arithmetic, the eſtimate of the quarterly expences of France was ſtated ſo low as 206½ millions. The receipts of the firſt quarter, aided by favourable circumſtances here pointed out, amounted to 99,972,000 livres; that of the ſecond, miſſing

miſſing theſe ſupports, produced barely 61,815,000l. To fill up this deficit, recourſe was had to ſome of the old recorded erroneous modes of raiſing money: but the financiers of France did not ſtop here; original and great in all their views, they have invented a new one, which every one muſt admit to be entitled to the moſt diſtinguiſhed ſuperiority above all others: "The miniſter of Finance put up to ſale, throughout France, all thoſe croſs and bye-roads which lie convenient for the proprietors of the adjacent eſtates"!! Redacteur, April 13, No. 1213.

ART. 40. *Thoughts on Government; with a ſhort View of the comparative Political Freedom enjoyed in France, America, Britain, &c. Dedicated to the Sovereign People. By George Watſon, Eſq.* 8vo. 52 pp. 1s. 6d. Chapple. 1799.

After a ludicrous Dedication (in which the author cautions his *Mightineſs*, the Sovereign People, againſt the flattery of his *Miniſters*, the Patriots) we have a trite account of the origin of government in general, and of its ſeveral ſpecies, enumerating the advantages and defects of each, and preferring a monarchy (which nevertheleſs the writer reprobates when deſpotic) to either of the ſpecies of Republican government. After this, the Republican conſtitution eſtabliſhed, or rather attempted to be ſo, in France, is examined, and its ſpeedy fall predicted; which prophecy has ſince been accompliſhed. Certain defects in the conſtitution of the American States are next pointed out. It is cenſured as too democratic, and not conferring ſufficient ſtrength on the executive power. Similar objections are urged againſt the late conſtitutions of Holland and Switzerland, and that of Great Britain is conſidered as the neareſt to perfection of any human inſtitution. On the whole, this little tract is well intended, and right in the principal opinions laid down; but diſplays no great extent of information, or vigour of mind.

ART. 41. *The Hiſtory of the Union of Scotland and England, ſtating the Circumſtances which brought that Event forward to a Concluſion, and the Advantages reſulting from it to the Scots. By the Rev. Ebenezer Marſhal, Cockpen*.* 8vo. 259 pp. 5s. Hill, Edinburgh; Longman and Rees, London. 1799.

This very ſeaſonable publication was occaſioned (the author ſtates) by the circumſtance, that "hitherto no hiſtory of the Union with Scotland has appeared, which may be juſtly ſaid to trace the cauſes, and regularly to narrate the various circumſtances, which concurred in bringing it forward to a ſucceſsful concluſion; or to ſtate fully the advantages, which from that treaty have reſulted to the Scots." This object has been, we think, very ſatisfactorily attained by the writer before us. After ſtating briefly the attempts to form an Union of the two kingdoms, made in former reigns, the proceedings in that of

* *Cockpen* is an office in Edinburgh.

Queen Anne are detailed with great perſpicuity, and ſuggeſt many uſeful reflections applicable to the projected Union with Ireland. It is obvious to remark, that the Union with Scotland was oppoſed by nearly the ſame arguments on which the opponents to the Union now under conſideration rely; and ſome of them, we think, had, in that inſtance, much more plauſibility. Yet how futile thoſe arguments were, has been ſhown by the unerring teſt of experience. It is alſo a conſoling reflection, that the accompliſhment of that great national meaſure appears to have been oppoſed by greater difficulties than can occur in the propoſed ſettlement with Ireland; ſuch as the wide difference between the ſyſtems of laws and church eſtabliſhments of the two kingdoms: and we may add, that a more general prejudice againſt the meaſure ſeems to have prevailed, and a ſtill greater ferment in the public mind to have ariſen on that occaſion in Scotland, than, we truſt, ſubſiſts at preſent in the ſiſter kingdom. In accompliſhing the Union with Scotland, great praiſe appears to be due to ſeveral diſtinguiſhed characters both in that country and England; but eſpecially to the High Treaſurer, the Earl of Godolphin, the leading Miniſter, and the Duke of Queenſbury; who, as Commiſſioner, repreſented the Queen in the Scottiſh Parliament. Their admirable wiſdom, firmneſs, and temper, under very trying circumſtances, is moſt juſtly celebrated in the work before us. We have no doubt thoſe qualities will be, and indeed are diſplayed, in at leaſt an equal degree, by the great perſons who fill the correſpondent ſituations in England and Ireland. The writer goes on to ſhow (which he does moſt deciſively) the great advantages which have reſulted to Scotland from *her* Union, and concludes with the moſt patriotic wiſhes for a long continuance of the bleſſings which Providence has beſtowed on this United Iſland.

MISCELLANIES.

ART. 42. *Theatrum Poetarum Anglicanarum, containing the Names and Characters of all the Engliſh Poets, from the Reign of Henry III, to the Cloſe of the Reign of Queen Elizabeth. By Edward Phillips, Nephew of Milton. Firſt publiſhed in* 1675; *and now enlarged, by Additions to every Article, from ſubſequent Biographers and Critics.* 8vo. 8s. White, 1800.

All that is promiſed in the title-page is perfectly accompliſhed in the preſent (which is called a firſt) volume; for which, if we may truſt the inſinuation contained in the concluding page, the world is obliged to S. E. Brydges, Eſq. Many of our readers are probably acquainted with Phillips's original work, for which the preſent is certainly not a perfect ſubſtitute, becauſe it is (and as we think very properly) reſtricted to Engliſh poetry: but the author has made ample amends for this omiſſion of the Latin poets, by an abſtract of nearly all that was publiſhed on the ſubject of Engliſh criticiſm by the late ingenious T. Warton, to whoſe very curious and entertaining, but deſultory "Hiſtory", the preſent work may ſerve as a very uſeful index.

The

The original Preface, by Phillips, is preſerved in the preſent volume, but his poetical characters form little more than the heads of the ſeveral chapters, which are principally compoſed of extracts from Warton's Hiſtory of Poetry, or from other modern critics. To the whole is ſubjoined a moſt uſeful ſeries of our Poets, 165 in number, from Robert of Glouceſter, who flouriſhed in 1260, to Queen Elizabeth, who died in 1603; and the lives of the poets are arranged in chronological order, inſtead of being placed alphabetically. Upon the whole, we can recommend the preſent publication as a very uſeful book of reference.

ART. 43. *The Hiſtory of Berwick upon Tweed, including a ſhort Account of the Villages of Tweedmouth and Spittal, &c. By John Fuller, M. D. Berwick.* 8vo. 7s. 6d. Cadell and Davies. 1799.

This will be found a pleaſing and valuable addition to topographical collections. Berwick upon Tweed muſt neceſſarily excite a general curioſity, as perhaps in the hiſtory of Great Britain, no place has been more celebrated. It has, at various times, been the key to England, and the key to Scotland, and has often been the theatre of ſlaughter and rapine. The author divides his work into ſeventeen chapters, in which he ſeverally diſcuſſes the hiſtory of the town, its public buildings, government, population, church hiſtory, manufactures, fiſheries, police, manners, &c. At the concluſion, Dr. Fuller points out various advantages, of which Berwick appears to him to be capable; and an Appendix is added, containing the chart of the town, &c. Some very neat plates are added, which circumſtance makes the very indifferent paper on which the work is printed more conſpicuous. It is a very entertaining publication, and does great credit to Dr. Fuller's ſagacity and diligence. The Section in which the ſubject of diſeaſes is diſcuſſed, might have been abridged without injury to the work; or, indeed, might as well have been inſerted in any other place, as in a profeſſed Hiſtory of Berwick upon Tweed.

ART. 44. *A Critique on the Tragedy of Pizarro, as repreſented at Drury-Lane Theatre with ſuch uncommon Applauſe. To which is added, a new Prologue, which has not yet been ſpoken.* 8vo. 1s. Miller. 1799.

Of the tragedy of Pizarro there appears to exiſt but two opinions, each in the extreme; one allows it no merit, the other attributes to it the moſt unbounded. The critique in queſtion is particularly ſevere, and in ſome inſtances concurs with our former ſentiments upon this much-favoured drama. We cannot, however, deny much beauty to the ſcene in which Rolla appeals to the paſſions of the centinel. In the remaining obſervations we agree generally with the author of this critique, and feel aſſured that Pizarro will not, as a ſtage repreſentation, ſurvive the acting of Mr. Kemble and Mrs. Siddons.

ART.

ART. 45. *Remarks on a Tour to North and South Wales, in the Year* 1797. *By Henry Wigſtead. With Plates, from Rowlandſon, Pugh, Hewitt, &c. acquatinted by Hill.* 8vo. 15s. Wigſtead. 1800.

Theſe Remarks, which are not very curious or important, are made the vehicle of introduction to ſome plates, which are entitled to much commendation. We think thoſe from the pencil of Rowlandſon are diſtinguiſhed by moſt merit; but all of them are picturesque and agreeable. This is an elegant publication; and, conſidering the number of plates, can hardly be termed dear.

ART. 46. *Authentic Memoirs of Tippoo Sultaun, including his cruel Treatment of Engliſh Priſoners; Account of his Campaigns with the Mahrattas, Rajahs, Warren Haſtings, Eſq. Lord Cornwallis, and Lord Mornington; Plunders, Captures, Intrigues, and ſecret Correſpondence with France, as laid before the Houſe of Commons: alſo Deſcriptions of Eaſtern Countries hitherto unknown, Palaces, Gardens, Zenanas: with a Preliminary Sketch of the Life and Character of Hyder Aly Cawn. By an Officer in the Eaſt-India Service.* 12mo. 3s. Allen. 1799.

We think this muſt be the celebrated *Black Corporal*, who ſome years ſince entertained the public with various anecdotes relative to Seringapatam. If ſo, he has probably got ſome employment in Grub-ſtreet; and, at leaſt, it muſt be confeſſed, is not altogether ignorant of the art of making title-pages. The Gazettes and public papers appear to have done the reſt, for this "Officer in the Eaſt-India Service."

ART. 47. *The School for Children; or a Selection of inſtructive and entertaining Tales, proper to form the Heart of Infancy to the Hatred of Vice, and the Love of Virtue. From the French of Lombard de Langres. Interſperſed with Poetical Pieces, written by the Tranſlator, Miſs Stockdale; Author of the Effuſions of the Heart, Poems, and Tranſlator of the Childrens' Journal.* 8vo. 3s. 6d. Stockdale. 1800.

Our principal, and indeed only, objections to this publication are, firſt, the length and great promiſe of the title-page; and, ſecondly, the price. A book for children ſhould be made of eaſy attainment in point of expence. As for the reſt, the Tales are agreeable; and we have before ſpoken favourably of Miſs Stockdale's abilities, from which praiſe this preſent exertion of her diligence will by no means detract.

ART.

ART. 48. *The Cambrian Directory, or Curſory Sketches of the Welſh Territories; with a Chart, comprehending, in one View, the adviſable Route, beſt Inns, Diſtances, and Objects, moſt worthy of Attention.* 8vo. 3s. 6d. Hurſt. 1800.

This muſt be a very uſeful companion to thoſe who engage in a viſit to Wales. It is moreover well written; and ſome Sonnets are added at the end, which ſhow the author to have no mean poetical talent. The "Welſh Territories" ſeems rather an affected expreſſion; and the appellation of Chart will probably deceive thoſe who may be induced to purchaſe the book from an advertiſement. There is no chart of the country, but the diſtances, route, inns, &c. printed on a half-ſheet by themſelves.

ART. 49. *A Word of Advice to honeſt Country People. By a Country Gentlewoman.* 12mo. 46 pp. Nicol. 1800.

"Theſe *lines* owe their firſt riſe to having lived many years in the country; having been often in the houſes of the poor; and having had frequent opportunities of obſerving, that (very few excepted) the beſt inſtructions, which not only the loweſt ſort, but even thoſe who are what the world call very ſubſtantial people, give their children, are teaching them to run over a few prayers in an haſty and careleſs manner; and to go to church on a Sunday, without ever enquiring what they mean by either, or troubling themſelves further about it, than that it is a cuſtom handed down from father to ſon." P. 4.—"It is with intent, therefore, that they ſhould be read by, and diſperſed amongſt the lower and induſtrious part of the world, that theſe *lines* were written." P. 6. Though it is unuſual to ſpeak of *lines* except in the caſe of Poetry, we ſhall be happy to hear that *theſe* are diſperſed very extenſively; finding them well calculated to produce excellent effects among the humble perſons for whoſe uſe they are intended. The former part of this little tract inculcates the neceſſity of private, as well as public prayer. Of the plain and uſeful inſtruction here communicated, the following is a ſpecimen: "If any of you do not think yourſelves able to compoſe ſuch prayers as you ſhall think fit to offer up to the Supreme Being, and wiſh that ſome one would put you in a better way, examine thoſe in the Common Prayer-Book (there can be none better); read them very ſeriouſly, and with attention; and carefully conſider which you think are the moſt like what you would wiſh in your hearts to offer up to the Lord, the giver and preſerver of your lives; for unleſs your heart can agree with your mouth, I fear any prayers will fall ſhort of the deſired effect. Having choſe out ſuch as you moſt approve of, make uſe of them for your daily prayers in private." The other part of the tract, called *A ſhort Sequel*, diſſuades from the habit of uſeleſs, inconſiderate ſwearing, and from cruelty towards brute animals.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 50. *De l'art poëtique, épître d'* Horace *aux Piſons, traduite par le C.* Lefevre Laroche. 1 Vol. in 16. Paris, printed by Didot.

There have hitherto been but few tranſlations into French verſe, of *Horace's* Art of Poetry. Two are very ancient; one by *J. Pelletier*, in the 16th century; the other by *Prépetit de Grammont*. There is likewiſe a modern one in the excellent Tranſlation of the Works of *Horace*, by *Darn* and *Lebrun*; as alſo an ancient imitation of this poem by *Lafrénaie*, which is not without merit. To the general precepts of *Horace*, he had added particular rules adapted to French poetry, of which *Boileau* ſeems not to have diſdained to avail himſelf.

It may eaſily be conceived why the number of tranſlations of this poem into verſe has been ſo ſmall. This has evidently been owing to difficulties ariſing from the character of the original, and that of the French language. No poet has, perhaps, ever compreſſed ſo much ſenſe into ſo few words. In this poetical code, the language of *Horace* is that of a legiſlator; natural, conciſe, and luminous. That it has not been unſucceſsfully imitated, as far, at leaſt, as could be done in French Alexandrines, by the tranſlator, will, we conceive, appear from the following ſpecimens of the verſion, to which we think it unneceſſary to add the original.

" Souvent dans un ſujet grave et majeſtueux
Qu'annonce du début le ſtyle faſtueux,
On joindra des lambeaux d'une pourpre brillante;
On nous peindra d'Iris l'écharpe étincelante,
Un autel de Diane, un fleuve, des ruiſſeaux
Qui fécondent les champs où ſerpentent leurs eaux.
Que me font ces beautés? Ce n'étoit point leur place.
Peut-être imitez-vous un cyprès avec grace:
Qu'importe à qui veut être à nos yeux expoſé,
Nageant et ſans eſpoir ſur ſon vaiſſeau briſé?
On commence une amphore; et la roue indocile
En un vaſe commun change la molle argile,
Quoiqu'on écrive enfin, que le ſujet traité
Soit ſimple, et dans ſon plan conſerve l'unité."

The verſes of *Horace*, which anſwer to the two laſt of theſe, are rendered by *Sanadon*, " ..... *Après avoir bien fait tourner ſa roue, tout ſon travail aboutit à faire un petit pot.*" The beſt tranſlation of *Horace* into French proſe, is that which was publiſhed a few years ago by *Binet*.

In the following paſſage, which is of the didactic kind, the tranſlator has, without omitting or adding any thing, happily repreſented the character of the original.

" Sur le théâtre admis, que le chœur nous retrace
Les ſentimens divers de l'act-ur qu'il remplace.
Qu'aux entr'actes toujours ſon facile début
Prépare l'action à marcher vers ſon but.
Qu'il ſoit ami des bons ; que par des avis ſages,
Des eſprits foulevés il calme les orages ;
Qu'il flatte l'innocent qui craint et fuit le mal,
Qu'il vante des repas l'apprêt ſimple et frugal ;
Que reſpectant les lois et leur frein néceſſaire,
Il chante les loiſirs d'une paix ſalutaire ;
Que, fidèle au ſecret, ſa voix demande aux Dieux
D'élever l'*indigent*, d'abaiſſer l'orgueilleux."

As alſo in theſe verſes, relating chiefly to technical matters.

" D'un ſyllabe longue une brève ſuivie,
C'eſt l'iambe ; en trois temps ſa rapide harmonie
Fait marcher l'iambique et lui donne ſon nom.
De ce mètre l'oreille entend ſix fois le ſon.
Ce vers jadis marchoit d'une égale meſure :
Aujourd'hui plus pompeux, ſa complaiſance endure
Que le grave ſpondée, en reſpectant ſes lois,
Brille au rang qu'il lui cède, et partage ſes droits ;
Toutefois ſans ſouffrir qu'il aille avec audace
Prendre ou la quatrième ou la ſeconde place."

We cannot better terminate our extracts from this work, than with the following verſes :

" Il eſt certains défauts qu'aiſément l'on pardonne.
La lyre ſous les doigts ſe relâche et détonne :
On demande un ſon fort ; c'eſt l'aigre qu'on entend.
Toujours on n'atteint pas le vrai but où l'on tend.
Entre mille beaux traits, quelques taches légères,
D'un eſprit négligé foibleſſes paſſagères,
Me choquent rarement : mais je ſuis irrité
Contre un défaut repris, ſans ceſſe répeté.
Un chanteur mal habile et me bleſſe et m'offenſe,
Lorſque du même ton il fauſſe la cadence :
C'eſt Chéril qu'une fois on admire en riant,
Qui s'égare ſans ceſſe, et ne plaît qu'un inſtant.
Je ſuis plus indigné quand Homère ſommeille,
Mais c'eſt un court repos dans une longue veille."

Eſpr. d. Journ.

ART.

ART. 51. *Coſmographie élémentaire diviſée en partie aſtronomique et géométrique, &c. avec des planches et des cartes, par* Edme Mentelle, *membre de l'Inſtitut national, et profeſſeur aux écoles centrales du département de la Seine : troiſième édition, revue et conſidérablement augmentée par l'auteur.* 2 Vols. in 8vo. pr. 12 fr. Paris.

Before the publication of this work of *M. Mentelle*, there was nothing in the French language on this ſubject, except ſuch ſhort and inaccurate *deſcriptions of the ſphere*, as are uſually prefixed to the common ſyſtems of geography. The conſequence was, that the ſtudents, though they had learned the terms, were ignorant of the things themſelves; they were acquainted with the names of the circles of the ſphere, of the ſigns of the zodiac, &c. but knew nothing of the true cauſe of the changes of ſeaſons, or of the greater or leſs length of days and nights. They were more particularly ignorant of the phyſical cauſe of the celeſtial movements. The author has therefore rendered an eſſential ſervice to the important buſineſs of inſtruction, by the publication of this coſmography.

Mr. *M.* has explained in it, in a clear and ſimple manner, the cauſe of the preceſſion of the equinoxes, of the retrograde motion of the nodes, of the moon, the tides, &c. In the geographical part, France is divided into departments, with a new chart, and ſuch other augmentations, or changes, as have been produced by the late political events. To the whole is prefixed an analytical table of the ſyſtem of the world, which may indeed be conſidered as an excellent analyſis of the work itſelf. *Ibid.*

ART. 52. *Introduction à l'analyſe infinitéſimale de* Léonard Euler; *traduite en français, avec des notes et des éclairciſſemens, par* J. B. Labey, *profeſſeur de mathématiques aux écoles centrales de la Seine.* 2 Vols. in 4to. Paris.

Mr. *Labey* has not been ſatisfied with merely tranſlating this very valuable work; he has neglected nothing which could ſerve to render it as clear as poſſible, and intelligible even to thoſe perſons who are acquainted with the elements of algebra only, by means of Notes, which likewiſe ſupply the place of demonſtrations, to be found in the author's other works. *Ibid.*

ART. 53. *Médecine clinique de* Maximilien Stoll, *docteur en médecine, profeſſeur public de médecine pratique dans l'hôpital de clinique de Vienne; ouvrage traduit du latin ſur l'edition plus exacte, mieux ſoignée de Paris, et augmenté de beacoup de Notes, par le C.* J. Bobe, *D. M. profeſſeur des écoles de ſanté de la marine de Rochefort, membre du conſeil de ſalubrité navale, &c.* Rochefort.

We are informed by the author, whoſe qualification for the undertaking is ſufficiently proved by this ſpecimen, that he is employed in tranſlating the remaining works of *Stoll*. The hiſtory of the diſeaſes treated by this celebrated phyſician, at Vienna, in 1777, accompanied with obſervations, by Mr. *Bobe*, is in the preſs, and the other volumes will ſucceſſively appear. *Ibid.*

ITALY.

ITALY.

ART. 54. *Conſidérations ſur le climat de l'Italie, conſidéré ſous ſes rapports phyſiques, météorologiques et médicinaux, par le Docteur* Touvenel, *ancien inſpecteur des hôpitaux militaires et des eaux minérales de France, &c. &c.* 4 vols. in 8vo. Verona.

This treatiſe is divided into four parts, the two firſt of which relate to what eſſentially conſtitutes the climate of Italy. In the preliminary diſcourſe, the ingenious author gives a ſummary account of the different obſervations which have hitherto been made on the compoſition of the atmoſphere, and the nature of climates. This is followed by the topography of Italy, conſidered in regard to its diviſions into mountains, baſons, or plains, and into ſtrands—its atmoſpheric meteors, and ſubterraneous phænomena—the general and particular cauſes of bad air—its different degrees—the analyſis of this air in different regions—its correctives—abuſe of the method of cure adopted in the ſouthern parts of Italy—practical advice to be ſubſtituted in its place.

The ſecond part contains an examination of the northern part of Italy, particularly of Lombardy—the *maremme* and *lagune* of the Venetian ſtate—coaſts of Iſtria and Dalmatia—ſhores of the Adriatic, compared with thoſe of the Mediterranean Sea—obſervations on the regions where intemperature, or mephitiſm prevail—chemical examination of, and medical obſervations on theſe two cauſes of the inſalubrity of the climate of Italy—general advantages ariſing from the fruitfulneſs of this climate—its local and temporary inconveniences—cauſes of depopulation—compenſation for theſe cauſes—extreme variation of the temperature and its effects—meteorological calculations of the different degrees of heat and humidity—acknowledged, but too much exaggerated, influence of climate on manners.

The third and fourth part are to be conſidered only as ſupplemental to the two firſt. They are compoſed of ſeveral articles, diſtinct and detached from each other, ſuch as—a compariſon of the two ſyſtems (of *Newton* and *Bernardin de St. Pierre*) on atmoſpheric and maritime tides—a treatiſe on the *Pellagra*, a diſeaſe peculiar to Lombardy, where it is alſo known under the name of *ſcorbuto alpino*—reſearches on the *epizootie* of Lombardy in 1795 and 1796—cauſes of the terrible *epizooties* which often ravage Italy—view and refutation of the ſyſtem of *Brown*, founded on the abſtract notions of *animal excitability*—recapitulation of all the morbific cauſes depending on the air—new obſervations on theſe ſame cauſes—memoir on the Pontine marſhes—another memoir on the Venetian *lagune* and *maremme*; a deſcription of them, with the maladies peculiar to them, as alſo a preſervative and curative regimen.

Reſtored to its ancient maſters and to peace, Italy will, we hope, ſoon again become acceſſible to ſome of thoſe numerous travellers, who, before the war, reſorted thither from all parts. The terrible depredations of which it has been the victim, will occaſion much regret in thoſe who have been accuſtomed to viſit it, as the country and the ſanctuary of the arts; but it will, at leaſt, have preſerved its fine ſky,

its

its fertile soil, its enchanting situations, and those monuments which rapacity and revolutions cannot affect. It will still present an inexhaustible source of observations to the naturalist and writers on physics. To these two last classes of literati, the work of Dr. *F.* will unquestionably be found very interesting. *Spectat. du Nord.*

SPAIN.

ART. 55. *Colleccion de Papeles sobre controversias botanicas de D.* Anton. Jos. Cavanilles.—*Collection of Papers on Botanical Controversies, by D.* A. J. Cavanilles. 273 pp. 8vo. Madrid.

These consist of answers made to different attacks on the author by *Ortega*, in the *Memorial litterario de Madrid*; as also by *Ruiz, Pavon*, &c. in which *Cavanilles* has generally the advantage; but which were, in our judgment, scarcely worth republishing. With these is connected,

ART. 56 *Dissertation botanica sobre los generos Tovaria, Actinophyllum, Araucaria y Salmia y la reunion de algunos que Linnéus publicó como distintos, por D.* Josef Pavón.—*Botanical Dissertation on the genera Tovaria, Actinophyllum, Araucaria and Salmia, and the Réunion of some considered by* Linnéus *as distinct, by D.* J. Pavón.

Mr. *P.* in this valuable Dissertation, expresses himself reconciled to *Cavanilles*, for whose talents and attainments he professes to entertain a very high respect, and that he by no means subscribes to many things which had been said against him in the *Prodromus Floræ Peruvianæ et Chilensis*.

ART. 57. Casim. Gomezii Ortegæ *Novarum aut variorum stirpium horti regii botanici Matritensis Descriptionum Decades*; 4to. with six Plates. Madrid.

The plants described here are, *Justicia parviflora*, from Mexico; *Verbena grandiflora*, of Cuba; *Salvia virgata amarissima*, from Mexico; *Calyxhymenia glabrifolia*, from Peru and New Spain; *Lithospermum distichum*, *Ipomæa verrucosa*, *heterophylla*, *Daluria ceratocaula*, from Cuba; *Solanum cymosum*, *Agave scabra*, from Mexico; *Gaura hexandra*, from Cuba; *Larrea glauca*, from Lima; *Cuphea procumbens*, *Sesuvium revolutifolium*, *Stachys coccinea*, from Cuba; *Maurandia* (*Usteria* Cavan.) *semperflorens*, from Mexico; *Crotalaria pumila*, from Cuba; *Phaseolus angulosus*, from New Spain, *gibbosifolius*, from Cuba; *Robinia pendula*, from Peru; *Aeschynomene miniata*, from New Spain, *ovatifolia*, from Cuba; *Trifolium involucratum*, *Eupatorium canescens*, from Cuba, *lucidum*, from New Spain; *Ageratum viscosum*, from Mexico, *punctatum*, *pedatum*, from Cuba; *Pascalia glauca*, from Chili; *Lorentia atropurpurea*, from Mexico; *Tagetes limulata*, from Mexico; *Pectis multifida*, from Peru; *Anthemis globosa*, from Mexico; *Villanova bipinnatifida*, from Cuba, Mexico; *Viola lineata*, from Cuba, *verticillata*, from New Spain; *Croton ciliato-globuliferum*, from Cuba.

PORTUGAL.

PORTUGAL.

ART. 58. *Ensayo economico sobre o comercio de Portugal e suas colonias, por* Jozé Joaquim da Cunha di Azeredo Coutinho.—*Economical Essays on the Commerce of Portugal, and of its Colonies, by* J. J. da Cunha di Azeredo Coutinho. Liſbon, 153 pp. 8vo.

This work was printed at the expence of the Academy, and contains much uſeful information, particularly relative to Brazil. The author, who was at firſt Governor and Biſhop, is now Biſhop of Pernambuco only.

HOLLAND.

ART. 59. *Specimen hermeneutico-theologicum de doctrina et dictione* Johannis *apoſtoli ad* Jeſu *magiſtri doctrinam dictionemque exacte compoſita; quod præſide* J. Heringa *Th. D. et in Acad. Traj. Prof. publico examini ſubmittit auctor* Carol. Wilhelmus Stronck, *Tiela-Gelrus.* Utrecht, 259 pp. in l. 8vo.

It is the object of this work to ſhow, in oppoſition to the contrary opinion maintained by *Bahrdt*, and ſome other German writers, with reſpect to the Apoſtles in general, the perfect agreement of the principal doctrines inculcated by St. *John*, with thoſe of our Saviour himſelf; as, for inſtance, in regard to God, the Son of God, the Holy Ghoſt, &c. With this view the author not only compares the correſponding paſſages with each other, but likewiſe, in his very learned and judicious obſervations on them, throws great light on particular words and modes of expreſſion. Thus, for example, under the head of *God*, the paſſage, 1 John v, 20, is compared with our Saviour's own words in John xvii, 3; where the agreement will be ſtill more ſtriking, if in the former we read, with ſeveral MSS. and Fathers, τον αληθινον θεον. The different import of the words αληθης and αληθινος, is alſo pointed out here, as they ſtand in the writings of St. *John*; the former denoting *true, to be depended on, verax*, in John iii, 33; v. 31, 32; vii, 18; viii, 13, 14, 26; x, 41; xxi, 24; 1 Epiſt. ii, 5: and the latter *true, not falſe, real, verus*, in John i, 9; iv, 23; vi, 32; xv, 1. 1 Ep. ii, 8, as it is alſo to be rendered in the paſſage juſt mentioned, 1 John v, 20. Under the ſame head of the Doctrine concerning *God*, are likewiſe compared the following paſſages in the 1ſt Epiſtle of St. *John* with our Saviour's own words in the Goſpel: 1 Epiſt. iv. 12 and i, 18, with John vi, 46 and iv, 24; 1 Ep. i, 5, with John viii, 12; 1 Ep. i, 9 and ii, 29, with John xvii, 11 and 25; 1 Ep. v, 9, with John v, 34, 36; 1 Ep. iii, 3 and i, 5—7, with John xvii, 11 and Matth. v, 48; 1 Ep. iv, 14, with John iii, 17; 1 Ep. iv, 9, with John iii, 16; 1 Ep. iv, 10, 19, with John 15, 16; and 1 Ep. v, 9, 10, with John v, 32, 36, 37. Under the head *Jeſus Chriſt*, the paſ-

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ſage 1 Ep. i, 2, is compared with John iii, 13. In the former, ζωη is declared to be underſtood of Chriſt, who often calls himſelf ſo, as is further ſhown in §. 14. The expreſſion ειναι προς τον πατερα is compared with εξερχεσθαι παρα or απο του πατρος, John xvi, 27, 28; xvii, 8; xiii, 3, which is oppoſed to υπαγειν προς τον πατερα, the former of which muſt imply a pre-exiſting ſtate, agreeing with other paſſages, as John vi, 50, 51, 62, and xvii, 5. So again, the words ὁ απ' αρχης, 1 Ep. i, 1; ii, 13, 14, are compared with our Lord's own words in John xvii, 5. Mr. *Str.* explains this expreſſion, not of the doctrine, but of the perſon of Chriſt, or Logos, becauſe the correſpondence between the beginning of this Epiſtle and of the Goſpel, is evident; becauſe the expreſſions εν αρχη and απ' αρχης, are often interchanged as Matth. xix, 4, Mark x, 6; and this cannot be underſtood of the time when the doctrine of the Goſpel had its commencement, but agrees with the Hebrew בראשית; and becauſe to the λογος της ζωης, which was απ' αρχης, ſuch prædicates are applied, as can only ſuit the perſon, but not the doctrine of Chriſt. In the ſame manner, the following paſſages are likewiſe compared with each other: 1 Ep. ii, 23, and John xv, 23; 1 Ep. i, 7, ὁ υιος του θεου, and John iii, 17; 1 Ep. iv, 9, and John iii, 16, 18; 1 Ep. i, 1, and John xv, 15; 1 Ep. i, 2, and John xi, 25; 1 Ep. ii, 8, and John viii, 12; 1 Ep. iii, 5, and John viii, 46; 1 Ep. iv, 14, and John x, 36, &c.

The *ſecond part* is more particularly intended to point out the agreement in the language and modes of expreſſion of our Saviour and St. *John*. And becauſe it might be objected that Jeſus did not himſelf ſpeak in the language in which *John* has given an account of his life and doctrines, ſo that it may, for this reaſon, be thought more difficult to inſtitute a compariſon between him and *John* who wrote in Greek, Mr. *Str.* in anſwer to this, obſerves that the Greek ſtyle of the New Teſtament, and more eſpecially that of St. *John*, is formed on the language of the country, every thing being exactly and literally repreſented in it, even to the moſt minute peculiarities of idiom; ſo that it ſeems to make little difference whether the injunctions and anſwers of our Saviour were tranſmitted to us in the Greek language, or in that of the country itſelf. The author exemplifies this more particularly, by a compariſon of John iii, 17—19, according to the Syriac verſion, with the Greek text. Mr. *Str.* in the ſame manner endeavours to ſhow that St. *John*, throughout his writings, has taken the greateſt care that no word, even of thoſe which might appear to be the leaſt important, ſhould be loſt. In his compariſon the author points out thoſe ſingle words, or phraſes, which St. *John* has employed in a particular ſenſe, but in regard to which an exact correſpondence with the expreſſions of our Saviour himſelf is obſervable, as in the following words: πιστευειν, κοσμος, ὁ πονηρος, ἀνθρωποκτονος, αληθεια, ψευδος, ποιειν, διδοναι, εχειν, ακουειν, αγαπαν, μισειν, γινωσκειν, νικαν, θανατος, ζωη, λογος του θεου, αλληλοι, τεκνια, παιδια, αἱμα, ὑδωρ, πνευμα, λυειν, δυνασθαι, παρακλητος, βιος. And in ſuch phraſes, or combinations of words employed in a peculiar ſenſe, as: μενειν, ειναι, τελειουσθαι εν τινι, ειναι εκ τινος, ἐν ειναι, ερχεσθαι εις τον κοσμον, κοινωνιαν εχειν μετα τινος, λαλειν εκ τινος, μειζων ειναι τινος, λογος—αρτος της ζωης, τα εργα του θεου—του διαβολου,

λος, την ψυχην τιθεναι ὑπερ τινος, πνευμα της αληθειας, καινη εντολη, αμαρτια προς θανατον. All these are illustrated by valuable and ingenious observations; as, for instance, 1 John v, 16, 17, αμαρτια προς θανατον, which is here compared with ασθενεια προς θανατον, John xi, 4; with חלה למות, Is. xxxviii, 1, rendered by the LXX, εμαλακισθη εως θανατου, by *Sym.* and *Theod.* εις θανατον, and by *Aquila*, του αποθανειν; according to which it is *peccatum lethale, quod mortem post se trahit, quodve mors necessario sequitur*, חטא למות, Gen. xviii, 22, θανατηφορος, LXX, or a crime which, according to strictness of law, earthly judges are obliged to punish with death.

GERMANY.

ART. 60. *Sammlung der merkwürdigsten Reisen in den Orient, in uebersetzungen und Auszugen—herausgegeben von* H. E. G. Paulus, *der Theologie Professor ordinarius zu Jena. Vierter Theil.—Collection of the most remarkable Voyages and Travels into the East, in Translations and Extracts. Published by* H. E. G. Paulus. *Vol. IV.* Jena, 379 pp. 8vo.

In this new volume of selections, with useful and learned notes, from Travels, intended to throw light on Biblical and Oriental literature, we are presented with 1. *Travels by Malta to Smyrna*; 2. Belon's *Travels on the Amanus to Adenaover, the Taurus to Heraclea, Iconium, and Achara*; 3. *Observations on the City of Aleppo*, from *Reichardt*; 4. *On Damascus*, from the same; 5. Belon's *Travels from Rhodes to Cairo*; 6. Bernat *on the Relgion of the Cophts*; 7. *Life of* Sicard; and, 8. Sicard's *Sketch of a Description of Egypt*, likewise to be found in *Reichardt*.

Jena ALZ.

ART. 61. *Versuch einer systematischen Erdbeschreibung der entferntesten Welttheile, Afrika, Asien, Amerika und Südindien.—Afrika, Sechstes und letzter Theil, oder die Barbarey, Madera, und die Canarischen Inseln. Von.* D. Paul Bruns, &c.—*Essay towards a systematic Geography of the most remote Parts of the World, Africa, Asia, America, and South-India.* Sixth *and last Volume, on Barbary, Madeira, and the Canary Islands, by* P. J. Bruns. Nurnberg, 1799. 392 pp. 8vo.

This volume completes a work, which may certainly, on the whole, be considered as the most accurate and comprehensive account hitherto published, of the countries which it professes to describe. *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A correſpondent, whoſe ſignature we cannot read, exhorts us to mildneſs, with much rancour. We can aſſure him that we are truly deſirous to adopt his precept and reject his example: nor have we the ſmalleſt wiſh to miſrepreſent any perſon or ſect.

We are ſorry that we cannot inform *a Conſtant Reader* on the ſubject of his enquiry.

We ſhall attend to the ſuggeſtion of *Philomuſe*.

Veritas appears to write with candour and propriety. We are deſirous of continuing to deſerve his approbation; but cannot at preſent avail ourſelves of the offer made towards the cloſe of his letter.

LITERARY INTELLIGENCE.

An important literary undertaking is in preparation, the object of which is, to continue the Hiſtory of *Hindoſtan*, by *Orme*, to a remote period. The work will extend to three quarto volumes, and the author is *Dr. Moody*.

Colonel Beatſon's intereſting work on the laſt Campaign in India, and the Capture of *Seringapatam*, is completed, and will be publiſhed in a few days.

The *Hiſtory of the County Palatine of Cheſter*, in three volumes, quarto, commenced by the late *Dr. Gower*, has been undertaken, and will be proſecuted to its accompliſhment, by *Mr. Latham*.

A gentleman of Oxford, author of ſome approved publications, purpoſes to collect various illuſtrations of Cuſtoms and Manners mentioned in Scripture, which are to be found in modern Voyages and Travels: we preſume in ſome more methodical form than the work of *Harmer*, or with ſome improvement of plan, beyond the mere addition of more recent materials.

The following are the neweſt publications of importance that have appeared in Germany:

Acta nova Academiæ Scientiarum Erfertenſia. Tom. I.

Acta Academiæ Petropolitanæ. Tom. XI.

Acta nova Regiæ Societatis Scientiarum Upſalenſis. Vol. VI. 4to.

Anthologia Græca, edita ab Hieronymo de Boſch. Vol. III. Ultrajecti.

Scriptores Erotici Græci. Vol. II. ed. Mitſcherlich.